# The Literary Digest

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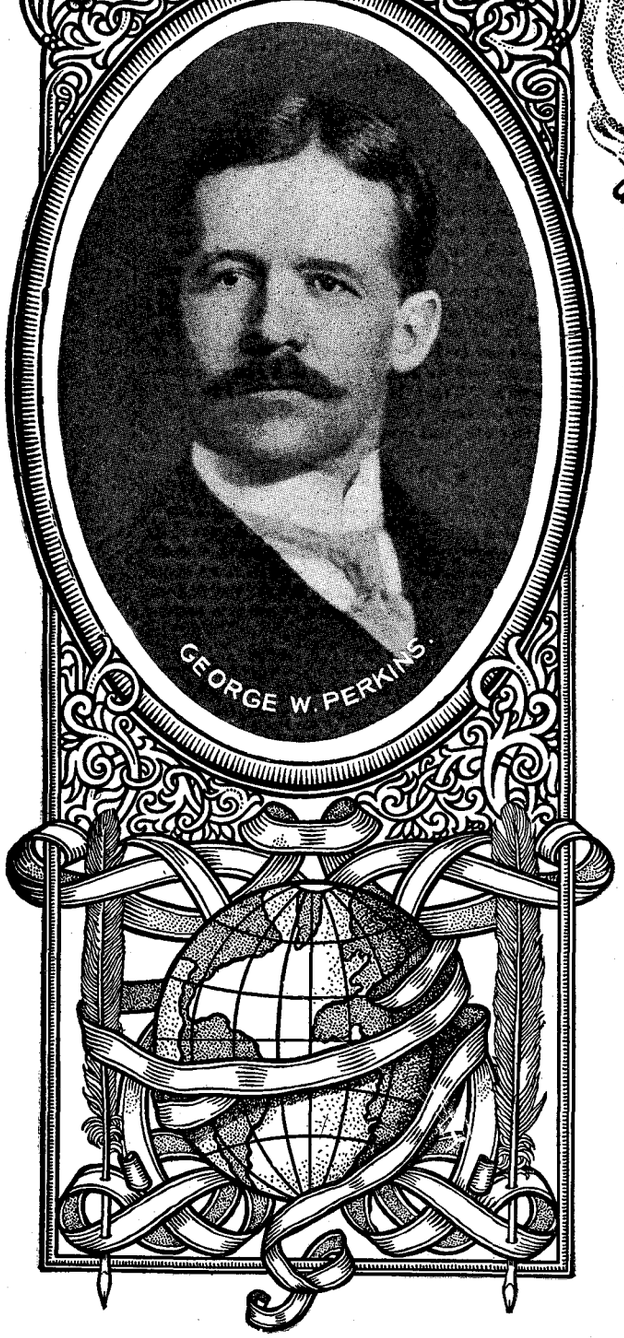



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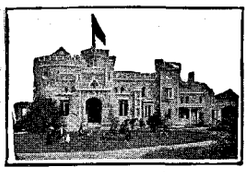

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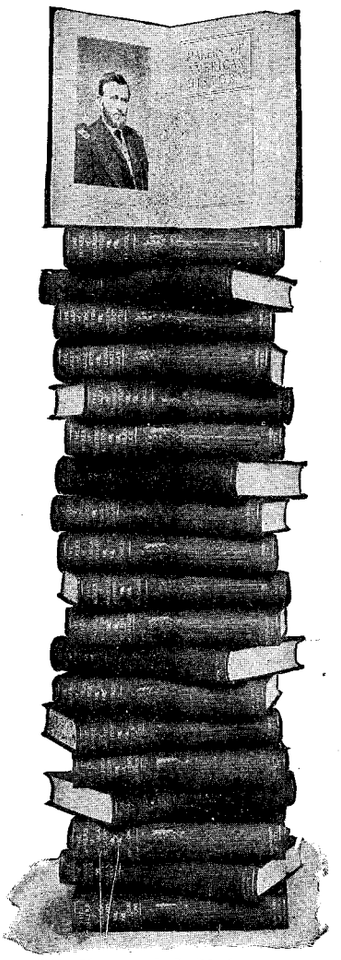

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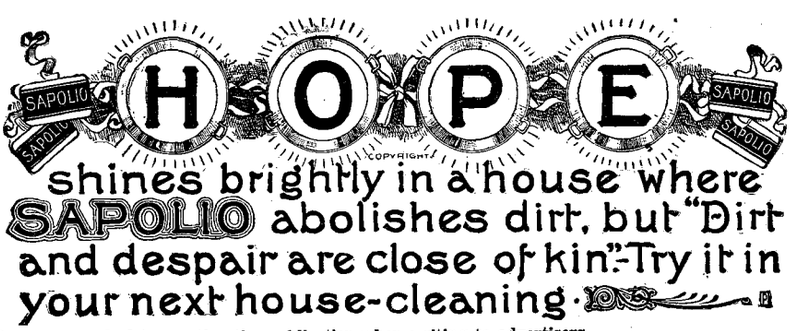


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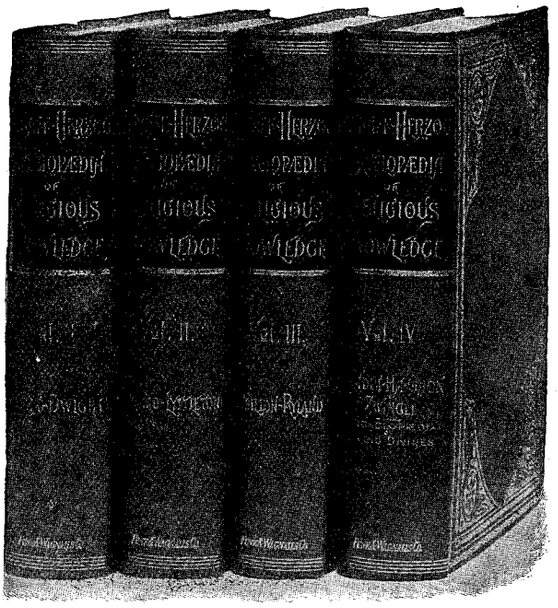

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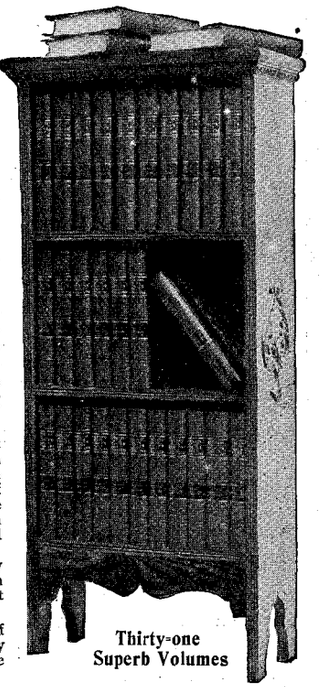

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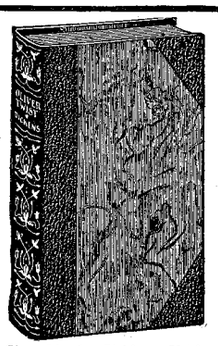

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# The Literary Digest

VOL. XXXI., NO. 14 NEW YORK, SEPTEMBER 30, 1905 WHOLE NUMBER, 806

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## TOPICS OF THE DAY.

### THE NEW YORK LIFE'S CAMPAIGN CONTRIBUTION.

THE revelation made by Vice-President Perkins in the insurance investigation now in progress in New York, that the New York Life Insurance Company contributed $48,702.50 to the Republican campaign fund of 1904 (mentioned in these columns last week) has raised a storm of criticism against the officers of the insurance company who used the policy-holders' money in this manner, against Chairman Cortelyou, who accepted the money, and against President Roosevelt, whose heated declaration on corporation contributions was the climax of the campaign last fall. When Candidate Parker made the charge that Cortelyou was blackmailing the trusts and promising immunity to contributing corporations, Mr. Roosevelt came out with a ringing denial, calling Parker's statement "a wicked falsehood," which, "if true, would brand both Mr. Cortelyou and me with infamy." Later, in his message to Congress, he recommended a law providing for the publication of all campaign contributions and expenditures. Mr. Parker now seizes upon the New York Life revelation as an occasion for reflecting again upon corporation corruption. These contributors, he says, "intended to have the money used, as it was, in corrupting the electorate." But he does not repeat the charge that the campaign gifts were a form of blackmail, the charge which the President called "a wicked falsehood." President McCall, of the New York Life, stated last week on the witness-stand that his life "was made weary by the Democratic managers chasing me for money in that campaign," 1904, and he added that if Parker would only show the books for the campaign when he was Democratic State chairman, "it would give you a fit," for "he never rejected a dollar in the world; he would take every dollar that was paid to him." Mr. Parker then issued a counter-statement denying with heat that he received any such contributions "in the campaign of 1904," but saying nothing about the campaign in which he was State chairman.

The insurance officials aver that they made this contribution to avert the perils of a Democratic administration, and protect their funds and securities. None of the newspapers claims that the New York Life was trying to buy immunity from prosecution by its gift, for there are no federal insurance laws to buy immunity from, so President Roosevelt's denial of campaign blackmail is not directly involved. Many journals, nevertheless, look askance at this contribution. The New York *Globe* (Rep.), for example, while believing the blackmail charge "absurd," remarks that "to a man of the President's character the situation created by half-truth can not but be intolerable." The Baltimore *Herald* (Dem.) brands the Republican party as "the receiver of illegitimate moneys that belong to stockholders and widows and orphans." The Springfield *Republican* (Ind.) observes that Parker would have struck a telling blow if he could have revealed this insurance contribution last fall. It says:

GEORGE W. PERKINS,
Who revealed the fact that the New York Life contributed $48,702.50 to the Republican campaign fund last fall. Mr. Perkins is at the same time Vice-President of the New York Life and a partner in the firm of J. P. Morgan & Co., a connection that is arousing criticism.

"What would the country have said had he been able to show that the Republican committee was drawing money from a mutual insurance company—money belonging to tens of thousands of persons of all political beliefs, thousands of whom would have boiled with indignation had they known what was going on? How would Mr. Roosevelt have defended that transaction? And how does Mr. Bliss or Mr. Cortelyou now defend it? Were they so blind as not to see that this money was abstracted unlawfully from a trust fund—stolen, taken covertly in part from the pockets of men who never in the world would have given it up for the purpose it was made to serve? Still, they countenanced the theft, solicited the partial payments therefrom, and became thereby accessories after, if not before, the fact in what the law must consider a crime. Mr. Roosevelt resented the charge of being the political beneficiary of interested corporation contributions, tho he failed to follow Judge Parker's example of instructing his campaign committee to refuse such contribution. What must be his feelings now that he finds himself to all appearances the political beneficiary of money secretly abstracted from funds held in trust for the assistance of widows and orphans?"

As for the insurance magnates who made the contribution, some of the most conservative papers in the country are scoring them without pity. "A more flagrant betrayal of trust could not well be imagined," declares the New York *Evening Post* (Ind.), and the Philadelphia *Record* (Ind. Dem.) thinks the criminal law ought to be invoked. The Boston *Herald* (Ind.) compares Messrs. McCall and Perkins to the officers of a savings bank or the trustees of an estate, and asks how the courts, in such cases as these, would have regarded their diversion of $48,702.50 of the funds entrusted to

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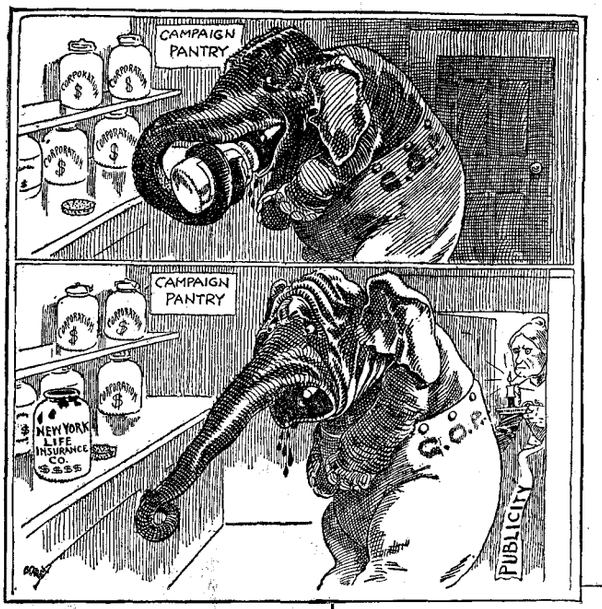



BEFORE AND AFTER TAKING.

How different it tastes when the door suddenly opens and you find yourself caught.

—Bradley in the Chicago *News*.

them into a campaign fund. Not a few papers think that they can be made to restore this money out of their own pockets. The Philadelphia *North American* (Ind. Rep.) remarks caustically:

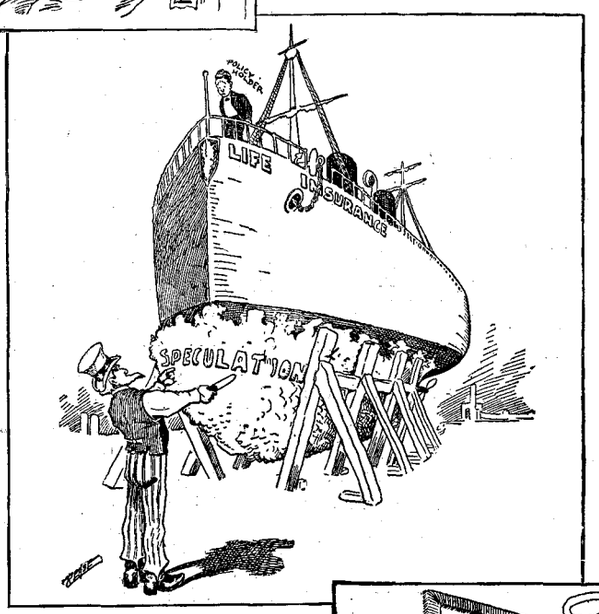
"It is perceived now that these lofty personages are indeed not common thieves, but uncommon thieves; that their morals are those of the pickpocket and the burglar, but that their skill in robbery and in spoiling honest men is immeasurably greater than that of other men of the brigand class.

"There is no other difference. Both are the enemies of honest industry; both prey upon society; both plunder their fellowmen; and if the measure of the guilt of a rascal be the dimensions of his booty, then the pickpocket who snatches a purse and counts the day happy when he filches a $10 bill is a mere guileless innocent in comparison with the distinguished financier who disembowels a treasury that is filled with the savings of a half-million holders of life-insurance policies."

Democratic policy-holders in the New York Life, to judge from the Democratic press comment, are little short of furious at this revelation. "Democrats would be justified," declares the New Orleans *Picayune* (Dem.), "in refusing to patronize an insurance company that has thus openly contributed to a Republican campaign fund, on the ground that by paying premiums to such a company they are aiding their political enemies," and so say many other Southern papers. "What would John A. McCall think," asks the Charleston *News and Courier* (Dem.), if the Southern Democrats should say "that if he has put his company in politics, they will keep it there; that if he is going to take their money to defeat their principles, they will not give it into his keeping?" The testimony of McCall and Perkins, declares the Macon *Telegraph* (Dem.), "affords quite a sufficient platform for the Democratic party in the next Presidential campaign and quite a sufficient platform, also, for the policy-holders having in view the placing of the malfeasants in the penitentiaries." The New York *Tribune* (Rep.), in an able editorial which has attracted considerable attention, says:

"The essence of democracy is the right of each citizen to a free voice in public affairs. Each voter is entitled to exercise his own influence, to exercise it himself, and to throw it in whatever direction he will. He may make mistakes. He may foolishly throw his weight against his own interests. Wiser decisions might perhaps be reached for him by a guardian in the form either of a king or a life-insurance president, but he is entitled to rule himself, and the benevolent despot who attempts to use his vote or his property without his consent as a makeweight in politics is, whatever his intent, a usurper and a danger to republicanism. Doubtless a considerable minority of the policy-holders of the New York Life were supporters of Mr. Bryan. They were blind to their own and the country's welfare, but it was their right to cast their influence as they chose. When the administrator of their trust funds gave money to help defeat their chosen policy he virtually took their votes from their hands. Without permission he undertook to perform their political duties for them. He decided that they ought to contribute to the sound-money cause, so he would do it for them. Thus their trustee used their money to offset their votes. . . . .

"From the point of view of public policy, we must regard all such contributions, in the long run, as vicious. In the United States the Government is intended to be a government of men. A corporation is not a citizen with a right to vote or take a hand otherwise in politics. It is an artificial creation, brought into existence by favor of the State solely to perform the functions allowed by its charter. Interference by it with the State and attempts by it to exercise rights of citizenship are fundamentally a perversion of its power. Its stockholders, no matter how wise or how rich, should be forced to exercise their political influence as individuals on an equality with other men. That is the basic principle of democracy, and forget-




REMOVING THE BARNACLES ISN'T GOING TO HURT THE SHIP.

—Rehse in the St. Paul *Pioneer Press*.

THE MESSENGER BOY'S BUSY DAY.

One of the disclosures at the legislative investigation of insurance in New York was that a $600 a year messenger signed notes amounting to millions of dollars.

—Webster in the Chicago *Inter Ocean*.

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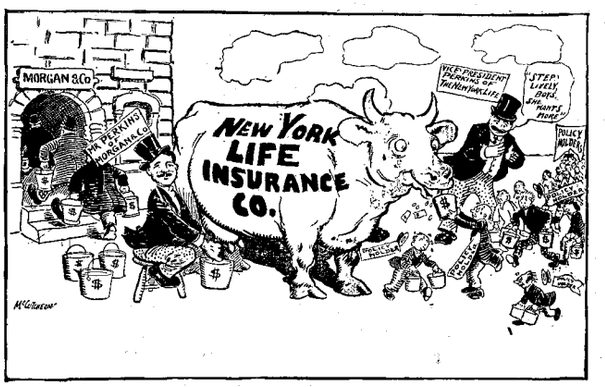
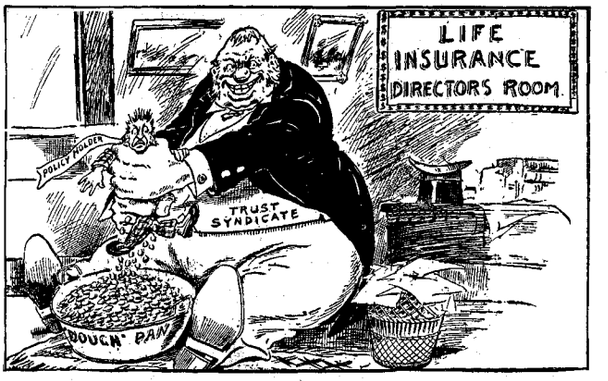



MR. PERKINS—"These little policy-holders are a great convenience."
—McCutcheon in the Chicago *Tribune*.

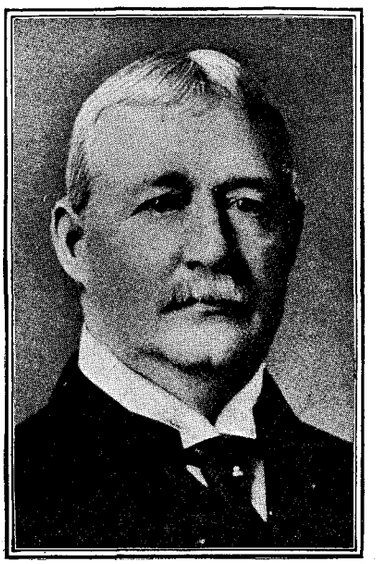



TREASURER CROMWELL OF THE MUTUAL LIFE SAYS THAT "THE SYNDICATE IS ABSOLUTELY ESSENTIAL TO THE PROTECTION OF THE POLICY-HOLDER."
—May in the Detroit *Journal*.

## PROVIDING FOR THE WIDOW AND ORPHAN—AND OTHERS.

fulness of it is responsible for many corporation abuses and for much of the popular prejudice against incorporated wealth."

It must not be supposed, however, that the argument is all on one side. Judge Parker does not "come into court with clean hands," declares the Washington *Star* (Rep.), for "his own campaign was in the hands of corporationists, selected because of their own large means and their connections with Wall Street." The Chicago *Record-Herald* (Rep.) and many other papers recall the sweeping Republican majority as proof that it was too large to be explained by Judge Parker's corruption theory. The Philadelphia *Inquirer* (Rep.) thinks the insurance officials, "in view of their obligation to protect the interests committed to their charge, did just right," and *The Spectator* (insurance, New York) says that when insurance officials see their funds "imperiled by any political movement, it would seem to be as much their duty to protect them to the best of their ability as it would to guard them from burglars and thieves." District-Attorney Jerome, when asked if he intends to proceed against the insurance officials, replied: "If the statement is true that the contribution was made to protect the policy-holders from possible disaster, I can see no criminal intent in the act." And the Chicago *Inter Ocean* says:



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JOHN W. MCCALL,

President of the New York Life Insurance Company. Many papers are suggesting that he repay the $48,702.50 out of his own pocket.

"There is not a policy-holder of the New York Life, if he will sit down, lay aside academic theories, and fix his mind solely upon the welfare of his wife and children, who will not say that his trustees in the New York Life did well and did right for him in thus using part of his money.

"For he will see that this was the situation: If the Democratic party had been successful in 1896 the value of every investment of the New York Life Insurance Company would have been depreciated, in many cases one-half or more, and it could not have given to the dependents of its policy-holders the protection for which they had paid. And the same evil would have resulted, tho in a less degree, from Democratic success in 1900 or 1904.

"To avert this danger a vast campaign of education was necessary. In contributing to the expenses of the campaign the officers of the New York Life did just what the heads of any great business would and should have done. They protected the property of the owners of the business.

"For such an emergency in such a situation the by-laws of the company did not and could not provide. But the emergency arose and it was met as it should have been. What was done was not regular, but necessary. It was not according to technical rules, but it was right!"

## REAPPEARANCE OF THE CZAR AS A PEACE ADVOCATE.

THE announcement, in a despatch from St. Petersburg, that the Czar will convene a second peace conference at The Hague creates some surprise, because it was understood that President Roosevelt had already taken definite steps toward this same end. But, as the Brooklyn *Standard Union* declares, and a majority of the American press appear to believe, the Czar probably acted with the knowledge and consent of the President, who thought that "to the initiator of the first Hague conference should belong the honor of convoking the second." It seems strange to many papers that this monarch, just after emerging from a great war for which he was personally largely responsible, and while in armed conflict with his own subjects in the Caucasus and other provinces, should set himself up to be the "apostle of universal peace"; but, as *The Standard Union* continues, "the Czar may not be so inconsistent as he seems," in view of the fact that he is probably sick of war and has good reasons to safeguard himself from a fight with Great Britain in India or with Japan again with England as her ally. To the Washington *Evening Star*, however, the action of the Czar appears absurd. To quote:

"As well might the juvenile Alfonso of Spain have called for a peace conference after the war with the United States. 'I am whipped and my armies and navies are gone. Cut yourselves down to my level. Get in my class. Let us have peace.' This might be his cry, more frank, more honest, possibly more effective than any other. Far better, indeed, in the peace rôle would stand Francis Joseph of Austria, fast nearing physical and political dissolution. The world might pause to heed seriously the warnings of the venerable monarch of Vienna. He has no game to play, no special interests to protect. Even Oscar of Sweden, stripped of half of his kingdom, would serve as a more eloquent advocate of peace, or Leopold of Belgium, or the grandfather of Europe, Christian of Denmark. But Nicholas! The occasion is not suitable for mirth, but it is almost enough to evoke a storm of hilarity from all the world. Still, it is the prerogative of the Russian Emperor to issue this second call to The Hague. It is his own specialty. If he wanted to do it only the commonest courtesy demanded that he be given the opportunity. Yet it is to be deplored that if a second conference is held it should not be organized under more promising auspices."

The Washington *Times* also believes that "the whole matter is ridiculous beyond contempt," as "Nicholas is the one ruler in all

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the world most unfitted to call a peace conference." The Boston *Transcript* thinks it immaterial to ask who is the originator of the movement. The great point of interest is whether "an open sea for neutral commerce and private property under any flag may be the sequel to a second peace conference."

## MEAT PACKERS FINED UNDER THE ELKINS LAW.

THE press show a wide difference of opinion in discussing the various aspects of the "conviction by confession" of the four officials of Schwarzschild & Sulzberger, packers, who were fined the aggregate sum of $25,000 and costs on September 21 in the United States District Court at Chicago for violating the Elkins law. This case is separate and distinct from the more serious prosecutions which have been brought against the Swift, Armour, Morris, and Cudahy people under the Sherman Antitrust law for conspiracy in restraint of trade. The specific charge against the Schwarzschild & Sulzberger culprits was that they conspired to accept rebates under color of "supposed loss and damage to a shipment" from the Michigan Central railroad. Altho punishment for this offense has a wide range, running from a nominal fine with no imprisonment to a heavy fine with imprisonment for two years, the judge in the case at bar exercised what he called "reasonable moderation" in fixing the penalty. His leniency was alleged to be due to the facts that one of the defendants is a nervous wreck, that none of the defendants had violated the injunction issued in what is known as the "Swift" case, and that there was some doubt as to whether the particular offense with which they were charged was committed before or after the passage of the Elkins law, under which they were tried.

In view of these uncertainties and of the other features of the case, the New York *Tribune* (Rep.) seems inclined to believe that the court did about all that could reasonably be expected in the way of punishing the offending officials of Schwarzschild & Sulzberger. It admits that the payment of the fines assessed is a matter of small concern to persons so wealthy as they are, but says:

"The main point is that confessions of guilt have been forced from defendants who up to now have been employing every legal device to hinder the Government's prosecution. The department of justice has now developed an attack which can not be blocked or checkmated. It has found a way to reach violators of the Antirebate law in spite of all technical efforts to befog the facts, and it can now go ahead confidently with the cases it has so laboriously worked up. The beef trust can be haled to the bar and its managers be made to pay the penalty of their schemes to evade the law and exploit the public."

The Philadelphia *Public Ledger* (Ind.) also believes that "this summary disposal" of the rebate indictments "will have a salutary effect." In a similar tone the New York *Sun* (Ind. Rep.) asserts that the decision means "the doom of the rebate," and observes that "the adequacy of the existing law has been proved." But the New York *Press* (Rep.) characterizes the fines as "farcical," and declares that "jail is the way to stop this robbery of the American people." Such also is the opinion of the New York *American* (Dem.), which sums up the situation in the following entertaining fashion:

"Tho acquitted in Commissioner Garfield's report and recommended to philanthropists as objects of charity, apparently the beef-packers are not all either innocent or on the verge of bankruptcy. Four officials of one of the beef-trust companies pleaded guilty yesterday to indictments charging them with violation of the law against rebates, and a fifth drew a check for $25,000 and paid their fines. The convicted officers explain their plea on the ground that one of them was too ill to stand trial, but the Attorney-general's promise that no jail sentence should be imposed in these cases doubtless had more to do with it.

"Ten-thousand and five-thousand-dollar fines are well enough as a beginning, possibly, but it is to be hoped that no precedent of waiving the imprisonment clause of the law is established. It is only the threat of jail that will ever keep the rebate offenders and the combines in restraint of trade from preying. An increase of a quarter of a cent a pound on the meat consumed in New York city alone, for a single day, would pay the fines levied in Chicago yesterday, and experience has shown that the beef trust needs even a smaller excuse than this to screw up prices. If the Government fines the trust, or its officers, the trust fines the people, and its penalties are vastly greater than those imposed by the law. No punishment is involved in such penalties as those imposed in Chicago. The money was paid by the head of one of the trust establishments, and as surely as it comes from a trust treasury the people will have to make the amount good. The object of law being to deter people from committing crime, obviously the only logical penalty is one that does deter. A fine of 1 per cent. on the profits

No. 1.—We can awe the Latin-American Republics with a single optic. No. 2.—And as a peacemaker we are the mustard. No. 3.—But before some of our own citizens we resemble three plugged dimes.
—Walker in the Louisville *Times*.

THE WAY OF THE TRANSGRESSOR IS—
"There, you bad, wicked Beef Trust! Take that!"
—Pughe in *Puck* (New York).

## THE LAND OF THE FREE.

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of a criminal act is not such a penalty. There is a story, so old that it is told on the vaudeville stage, of a judge who fined a pickpocket ten dollars. 'I've only got six,' said the pickpocket. 'Mr. Bailiff, turn the prisoner loose in the crowd until he gets the other four dollars.' The only way to check such conspiracies as these four men admitted at Chicago is to enforce the jail provision of the law."

## PANAMA CANAL TROUBLES.

RUMORS of troubles in the canal zone are so frequent and persistent that a despatch from Washington to the New York *World* (Dem.) declares that "a congressional investigation of affairs on the Isthmus is considered inevitable." More conservative papers also take a similar view. Thus the New York *Evening Post* (Ind.) remarks that "upon his hold upon the American people President Roosevelt will have to depend in the fight which is surely coming with Congress over Panama questions." In spite of all the money and energy expended on this project since the United States took it up, says the Oakland (Cal.) *Tribune* (Rep.), "the president of the commission admits that the quarters for employees are insufficient, the sanitary arrangements are imperfect and incomplete, and the methods of provisioning the army of men employed on the canal wholly inadequate." The awarding of the hotel and subsistence concession has given rise to a scandal which the Buffalo *Express* (Ind. Rep.) describes as "very unfortunate, to say the least, from whatever viewpoint it is considered." The Chicago *Tribune* (Rep.) speaks gravely of "the official announcement of several deaths from bubonic plague" along the canal zone. "Since June 1 more salaried employees and laborers have left the Isthmus than landed there," says another paper. Above all other causes for complaint is the fact that nobody knows whether the canal will be of the sea-level or multi-lock variety, altho large sums have already been spent by commissions of eminent authorities to determine this question. In addition to this now comes the sensational report circulated by the Chicago *Chronicle* (Rep.) to the effect that "it will cost $1,000,000,000 and will take twenty years to construct the Panama canal." Naturally these stories have led a large part of the press to take a gloomy view of the situation. Says the Oakland *Tribune*, just above quoted:

"What is the matter? Has our boasted capacity for organization failed us in this extremity or have the agents employed by the Government proved unequal to the emergency? None of the great railway systems of the United States would get things in such a mess. French incapacity to deal with conditions has been much derided in the American press, but it appears that we have done worse instead of better than the French. If there is not a decided change for the better on the Isthmus there will arise a popular demand for a change of management."

But a writer in the Boston *Transcript* (Rep.) suggestively declares that the "stories of troubles and obstacles at Panama, physical, financial, and spiritual, circulate altogether too vigorously to be without an impelling motive." He then proceeds to elucidate this point in his interesting article, from which we take the following excerpts:

"Consider the number of interests that have been overridden in the Roosevelt canal policy. Friends of Nicaragua, the 'great American route,' well-grounded in the affections of those who wanted a 'patriotic' channel between the seas, and one not besmirched by fruitless French attempts, are still strong. . . . . .

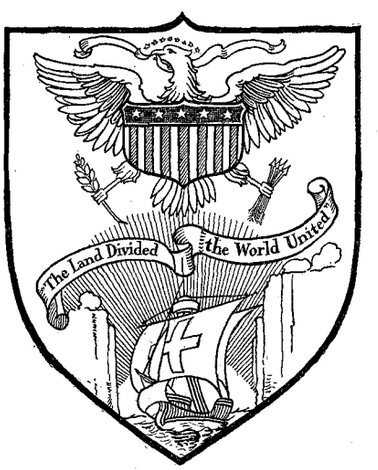
"In the quarters which were most friendly to the Panama route, some support has been alienated by the methods of acquiring its title. The speedy recognition of the Republic of Panama made many critics, who, altho they would not say that they wished the enterprise any lack of success, are more disposed to credit the bad things they hear about Panama than if this diplomatic episode had occurred in a different way. . . . . .

"The successive reorganizations of the commission have hurt many persons' feelings. Friends of Admiral Walker and his associates who were railroaded out of office by the President, after Congress refused to legislate them out, through a deadlock between the two Houses, have not been indifferent spectators of the confusion which has since developed. . . . . .

"Extreme protectionists become suddenly aroused over the announcement that the Administration must have export prices on its contracts there. The next day favoritism in the award of contracts becomes the charge. . . . . .

"Health conditions on the Isthmus are another fruitful theme of complaint. In brief, public men and the American press seem in an extremely sensitive and hypercritical state of mind toward everything that occurs in connection with Panama. When the Administration attempts to get, this winter, the new legislation necessary in several directions, this latent hostility will all come to the surface, and therein lies the danger."

The writer in the Boston *Transcript* omits the railroads from his list of forces who are supposed to be actively opposed to the building of the canal and who are expected to fight any plans which President Roosevelt may have to expedite its construction. He asserts that "there is no evidence obtainable that the railroads are back of a concerted movement to delay the canal, altho the existence of such a movement can not be denied." He states the case for and against the railroads in the following fashion:




SEAL ADOPTED BY THE PANAMA CANAL COMMISSION.

"Considerable mystery surrounds the attitude of the transcontinental railroads. The stock explanation of their feelings, essentially correct, doubtless, is that by the time the canal is completed, the development of the country will have gone forward so rapidly, and the canal itself will make so much new local business on the lines that feed American harbors favorably affected, that the net results will be beneficial. Experience is constantly showing that supposed competitors do not prove so dangerous as had been feared. New York city grew so rapidly during the years when the subway was under construction that its actual operation still leaves as many people to ride on the elevated roads as before. This will doubtless be the case with the canal. And local business, after all, is the profitable traffic for a railroad. The development of the coast ports under this canal will more than offset the loss of through traffic on the heavier and bulkier products.

"Notwithstanding this plausible theory, American capital is timid, and the owners of great transportation systems do not view with calmness the demoralization of rates which the completion of the canal surely threatens. In giving up one class of customers and getting another class may come an awkward transition. The adjustment to the new order may make some bad years. Almost any transcontinental railroad man would rather see the canal opened in fifteen years than in ten. Wallace's assertion that it could be built in six years was disquieting. That the canal, with reasonable tolls which a government-owned agency is sure to permit, will divert a considerable fraction of the traffic must be acknowledged. It takes a promptly moving freight train to cross the continent as rapidly as a ship will go from Los Angeles to New York via Panama. The difference in cost of operation is always tremendously in favor of the water conveyance, with its smaller expenditures of power per ton-mile, and its freedom from expenses of road-bed and maintenance."

From Colombia comes the report that President Reyes, on September 8, declared himself dictator, and imprisoned the members of the Supreme Court, while a mob bombarded his palace in Bogota. The Baltimore *American*, in commenting on this report, reminds us that this is the kind of trouble we would constantly be confronted with, if we had Colombia to deal with in regard to the Panama Canal.

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## ACCEPTANCE OF THE FAMOUS "TAINTED MONEY."

THE action of the American Board of Commissioners for Foreign Missions, in voting to sustain the prudential committee of the board in the controversy raised by Dr. Washington Gladden over the acceptance of $100,000 from John D. Rockefeller, seems to have occasioned no surprise and little criticism. Some papers, like the Chicago *Post*, still believe that the question raised by the doctor will not down, as "it involves a moral issue upon which the conscience of all America is at work." But in the main the pulpit and the press seem to think that the board, in accepting Mr. Rockefeller's gift, has taken a course which must eventually be approved by all practical Christians. Says the Chicago *Inter Ocean*:

"The American board is the oldest foreign missionary society in the United States. It was organized in 1810, and in the ninety-five years of its existence has collected and expended $31,000,000 in mission work. It has sent out over 2,300 missionaries and has organized in foreign countries over five hundred churches, has founded many schools and colleges, and has done a great religious and educational work. The American board has been under the management of the strong men of the Congregational Church, and it is conceded that it has been well managed. The principal limitation on its work has been lack of funds. A few years ago the necessity for missionary activity was so great that the board went into debt. In an effort to pay the debt, expenditures for mission work were curtailed and general appeals were made for assistance. In answer to these appeals John D. Rockefeller and other business men came forward with gifts."

Now if the missionaries should under the present circumstances refuse to accept Mr. Rockefeller's money, "then," asks *The Inter Ocean*,

"how about the bequests, the annual contributions, or the occasional subscriptions of those whose fortunes had a beginning in fraudulent land deeds, in jumped claims, in shoddy army clothing, in cutthroat mortgages, in paper shoes, in all forms of national, state, municipal, and commercial graft, in advantage taken of the weakness or confidence of others—in the thousand and one 'sharp practises' that have been common in this fair land for the last hundred years? Are these to be accepted if the Rockefeller money shall be rejected?"

The Chicago *Chronicle*, also, can discover no need to discriminate between the sources of contributions, and further declares that even "if we were to accept the doctrine that the wealth of rich men is invariably the proceeds of robbery, we should still be unjustifiable in refusing to accept that wealth for public purposes."

The argument that "the dollar has no pedigree" has been employed frequently by preachers of late to justify the course of churches and missions in taking money from persons whose gains, to use Dr. Gladden's phrase, "were made by methods morally reprehensible and socially injurious." Says Rev. Henry M. King, in his sermon at the First Baptist Church in Providence, R. I., as reported by *The Journal* of that city:

"Is there any such thing as 'tainted money'? Has money, that material thing which we call money, any moral character? The man who made it and who holds it may be corrupt; he may have acquired his dollars dishonestly, but is the dollar itself dishonest, as we sometimes say? To accumulate money wrongfully is wrong in the sight of God, but to spend it wisely and nobly in the love of God and the love of man, that is evermore right and honorable and acceptable. If a dishonest man should give you money of which he was the legal owner, ask God to forgive the giver his sins and thank God for the gift and the power for good that it puts into your hands."

Dr. Graham Taylor, professor of sociology in the Chicago Theological Seminary, in speaking on the same subject through the columns of *The Commons* (Chicago), recently said:

"Trustees of prominent institutions, who are entrusted with causes that serve the future, are not warranted in judging only the personal antecedents of accumulated resource. Have they no right to regard property as a social product, to the creation and accumulation of which many others besides its legal possessors have contributed? They are bound to look further than to what may just now be thought of its present owner. The interests of the future with which they are entrusted demand that they anticipate the changed attitude which a day may bring toward property applicable to public use. If money unworthily acquired may not be solicited or accepted from its acquirer, does it not follow that it is not to be received at his bequest? Can it then neither be given or bequeathed by him for good purposes, but only for evil ends? Thus to create funds for perpetuating wrongs by refusing to divert them toward the right, seems to be the very self-stultification of those who hold in trust any future good."

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## ALCOHOLIC PATENT MEDICINES.

JOHN W. YERKES, the Federal Commissioner of Internal Revenue, has rendered a decision which, says the Washington correspondent of the New York *Tribune*, "will strike terror to the hearts of druggists and patent-medicine manufacturers, and bring grief to the thirsty residents of prohibition States." He has decided that after December 1 everybody who sells patent medicines which are "composed chiefly of distilled spirits or mixtures thereof, without the addition of drugs or medicinal ingredients in sufficient quantities to change materially the character of the alcoholic liquor," shall have to pay the tax of $25 a year as a liquor-dealer. "Few persons," says the New York *Journal of Commerce*, "who are not directly interested in the manufacture and sale and profitable advertising or the consumption of those disguised alcoholic blends . . . are likely to complain of the decision." The New Orleans *Times-Democrat* makes substantially the same observation and remarks:

"There will undoubtedly be serious protests from some of the manufacturers of these 'medicines,' and influence sufficient may be brought to bear to reverse the ruling of the commissioner, which, whatever may be its effect as a revenue producer, is certainly an advisable measure to adopt in the public interest. Some of the patent compounds now generally sold should properly be dispensed over bars and not by druggists, that the purchaser may know in a general way what he is purchasing. Under the ruling of the commissioner, the freer whisky is from noxious drugs the more liable it is to taxation, of course, and the effect of the ruling may be to cause manufacturers of proprietary drugs intended not as medicines but as beverages to add to the compound a greater percentage of deleterious drugs than they now contain. The matter thus has two sides, but it is probable that the general effect of the law will be good, for whatever obstacles are thrown in the way of dispensing whisky under another name must result in the benefit of the consumer. The howl will come, of course, when the department issues its list of 'medicines' for the sale of which druggists and grocers must take out a liquor license, and an appeal will probably be made to the courts to prevent the ruling having the effect intended."

Some papers, however, do not think that this new order of the Commissioner of Internal Revenue is sweeping enough, and hence oppose it on that score, while other papers show hostility against it for more serious reasons. Thus the Richmond *Times-Dispatch* declares:

"Those who would be glad to see the patent-medicine industry comprehensively legislated against will not, it must be said, derive much satisfaction from this enactment. The revenue ruling leaves a large loophole through which it may be anticipated that the affected physic-makers will lose no time in escaping. It appears that no medicine is to be interfered with which, tho consisting largely of distilled liquors, yet contains drugs or medicinal ingredients in sufficient quantities to change materially the character of the alcoholic liquor. The hint appears to be reasonably plain. The affected manufacturers may simply add to their formulas harmless drugs in quantities sufficient to change their medicine's erstwhile alcoholic character, and blithely proceed as before. Whisky has, in short, to be fairly straight to be subject to the

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tax. If you only take the precaution to drug it sufficiently you have a perfect right to go ahead and sell without a license."

But the press generally approve the course of Commissioner Yerkes. The Chicago *Tribune* thinks that his new order is "entirely proper" and that "State and city governments should follow the example of the national Government and put these 'medicines' in their proper category," for, continues *The Tribune*, "the thousands who have bought and taken them, believing that they would accomplish all the wonders described in advertisements and circulars, have thereby only been made poorer, both in purse and in health." The Chicago *Post*, in commenting upon the action planned against these so-called patent medicines, "composed," as it declares, "of a liberal dash of cheap whisky, several dashes of cheaper water, and not enough drugs to do any harm—or good," remarks:

"The public will be immensely the gainer by the commissioner's decision. If people must drink whisky, let their potations be in pure liquor, not in the stomach-corroding stuff that of necessity must go into patent medicines to enable the manufacturers and druggists to draw large profits from the business. The most dangerous sort of inebriation is that which is indulged by stealth. Drinking straight whisky in secret is bad enough; but drinking whisky under the pretense of toning up the liver or purifying the blood or correcting the stomach or fortifying the nerves, and with the distiller masquerading as a patent-medicine maker and the saloon-keeper dispensing his potations under the honorable sign of the mortar and pestle, must be considered the limit of clandestine tippling."

## WHAT "REFORM" HAS DONE IN PHILADELPHIA.

"THE death-knell of machine rule in Philadelphia has been sounded," declares *The Press* (Rep.) of that city, in rejoicing over the great and enthusiastic convention which the City party of Philadelphia held on September 20. This party, as its platform declares, was "formed for the redemption of the city of Philadelphia from the control of corrupt and criminal conspirators calling themselves Republicans," and is entirely non-partizan in character. It pledges itself to crush the "Organization," as the local Republican party is designated, and demands certain changes in the laws and in the administration of the laws which, if granted by the legislature and carried out by future officials, are expected to prevent the recurrence of those vicious political practises which have caused scandal in Philadelphia for so many years. The candidates it selected for the few municipal vacancies to be filled this fall have all been endorsed by the local Democratic party. Mayor Weaver and the hosts of reformers at his back are heartily supporting this ticket. Serious opposition is expected only from the "Organization" Republicans and from a considerable number of prominent members of the Union League who are earnestly pleading for "reform within the party." So, as the New York *Times* relates, "the issue is sharply drawn between the kind of reform that shall not hurt the party or the party organization, and of reform no matter who it hurts."

The reform movement in Philadelphia has been active since May 23 last. It may be well to narrate what its advocates and enemies claim has been done within that time. *The Inquirer* (Rep.) seems to think that nothing of much practical importance has been done except to arouse the spirit of the people. But *The North American* (Ind. Rep.), besides crediting the reform movement with purging the voters' list of nearly sixty thousand fictitious names, gives a long account of things actually accomplished. We quote at length, without altering the somewhat bitter language which *The North American* employs in its references to the "Organization" Republicans:

"1. The gas-works have been saved for the city. By private arrangement with the gang leaders, ratified by their employees in councils, the United Gas Improvement Company was to get a seventy-five-year lease, worth hundreds of millions, for $25,000,000, and have the privilege of charging excessive prices to consumers. This steal was ignominiously beaten.

"2. Public rights in 110 miles of streets have been recovered from the Philadelphia Rapid Transit Company, to which corporation franchises worth millions had been given free by the gang. Upon Mayor Weaver's insistence the ordinances were repealed and the big grab defeated.

"3. Half a million dollars has been saved to the city by the killing of the Market-street-sewer grab. The Transit Company is under obligations to build the sewer; but the gang leaders arranged that the city should do the work. A preliminary appropriation of $100,000 had been made. That was canceled, and the corporation will be compelled to fulfil its contract.

"4. The gang's garbage-trust monopoly has been smashed. By giving early advertisement of the work, with honest specifications, the Mayor obtained other bids, and the contract has been let to a firm which bid $94,425 less than the gang concern, and $160,425 less than the city pays for the current term.

"5. The extravagant Northeast Boulevard job has been halted. Planned in greed, and made the basis of millions in graft in contracts and damages to land speculators, the project has consumed enormous sums needed for schools, grade-crossing work, and other necessaries. Experts found that the foundations laid by McNichol are of 'rotten rock,' and the whole job has been suspended until honest construction can be had.

"6. The $700,000 contract for sand, gravel, and terra-cotta for the filter plant, from which arose charges against Select Councilman Caven and former Chief Engineer Hill, has been annulled, and a new contract will be made at great saving to the city.

"7. Work on the entire filtration plant has been stopped, pending investigation by a board of expert engineers. Enough has been discovered to establish fraud and conspiracy, which have cost the city millions, have delayed the work for years, and have permitted epidemics of virulent disease. The plant will be finished sooner than under the grafting system, and the looting will stop.

"8. Payment of $127,000 to O'Rourke, on a yearly contract for street repairs, has been held up because the work had been neglected, and thousands of dollars of work ignored is now being done to earn the payment.

"9. The gang's system of election fraud has been exposed and smashed; criminal assessors, election officers, and ballot-box stuffers have been arrested; the assessors' lists are being purged of fictitious names; and the police, used by the gang to debauch the ballot, have been made the instrument of justice in uncovering and destroying fraud.

"10. Ability and honesty, instead of obedience to gang orders and facility in crime, have been made the tests for employment and promotion in the Police Department. Jail-birds and crooks are being dropped from the force, where they were placed by machine leaders, who used them against the people.

"11. Civil service that is a protection to the public, instead of a cloak for fraud, incompetence, and graft, has been established, and merit, instead of pull, made the standard for office-holders and office-seekers.

"12. Economy has taken the place of thriftlessness and extravagance. Sinecures have been abolished, and city departments are being reorganized upon a businesslike basis.

"13. The abolition of grade-crossings has been advanced. By steadily standing for the city's rights, Mayor Weaver has compelled the railroad company to grant concessions worth millions in money and uncounted lives.

"14. The huge graft in street-cleaning has been ended by the readvertisement of the work on more just specifications. Real competition, which will give the city clean streets at reasonable prices, will be made possible for the first time in years.

"These are a few of the immediate results of the people's revolt against gang rule. Nor can the benefits be measured by dollars and cents or the wiping-out of this or that system of graft.

"Public opinion has been stirred to use its strength, citizenship has found a new meaning, and self-government has received an impetus which will be felt for years. Outside of the city the influence has spread. It is seen in the naming for office of such men as Justice John Stewart and Health Commissioner Samuel G. Dixon, and in the widespread demand for decent administration in municipal, State, and national affairs.

"As for Philadelphia, her gain will be known fully only with the

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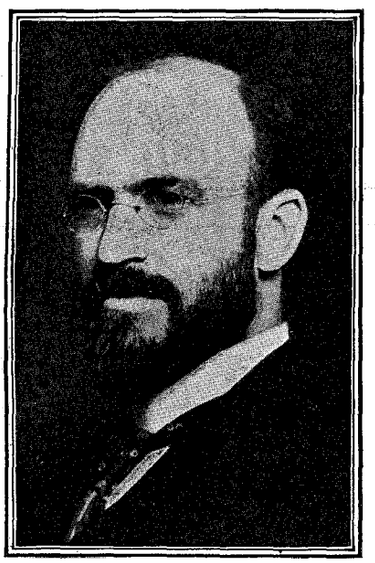
passing years. Better than the punishing of criminals, better than the saving of millions of dollars from theft, are the awakening of civic pride, the implanting of a resolute determination to wrest the city once for all from her despoilers, and defend her liberties always from the encroachments of the corrupt and the designing."

## JEWISH RACE PREJUDICE IN POLITICS.

DR. MELVIL DEWEY'S enforced resignation from his positions in the New York State Department of Education has brought to the front the influence of the Jew and Jewish prejudice in American politics, and a number of observers are remarking that an attempt to use the "Jewish vote" as a club may do the Jews more harm than good. This remark is based on the fact that the Dewey resignation comes as the result of a bitter war waged against him by some of the Republican politicians, who used as their chief weapon the charge that Dr. Dewey excluded the Jews from his hotel, the Lake Placid Club, and they urged that a man with such race prejudices ought not to hold office in the State Board of Education. It turned out that the Hebrew exclusion was the work of the club, of which Dr. Dewey was not even a member, altho his family owns the hotel, but this did not stop the campaign against him. His friends aver that the campaign was purely political—a raid on the State Library offices—with the cry of Antisemitism raised to cover the real purpose of the raid.



DR. MELVIL DEWEY,
Whose resignation provokes some interesting reflections on race prejudice in politics.

The peril of exploiting the "Jewish vote" in this way is suggested in the following letter to the New York *Sun* by Dr. I. K. Funk. He says:

"Is it wise for the Jews to cause thousands of educated men who are greatly interested in the public-library work to feel that they have forced from this important service the most energetic and most resourceful librarian in the world?

"Racial prejudice has teeth, and the teeth have edge, but it is not racial prejudice that bars the Jews from summer hotels. The present average Jew is stamped and coined out of past enormous injustices. He learned from persistent wrongs an abnormal self-assertion which in social intercourse is disagreeable, and nowhere more so than at a summer resort. This, together with the fact that where one Jew comes a crowd is apt to come, explains the bar.

"Never at any time in the last nineteen centuries nor anywhere else has the Jew made so great progress toward absolute social equality as in America and now. Don't crowd the incoming tide. Certain movements are started by forces beyond our individual reach. It would seem foolish to attempt to bridle the earth with a spider's web in the hope of controlling its speed and course; yet feeble things have often retarded great movements whose initiative was beyond human reach. Let the Jew remember that in this country all things that are just will come to those who wait, and let both Jew and Gentile take to heart the saying of the great Jew Spinoza: 'There is room for all in the house of the Lord.'"

The Boston *Herald* thinks this point well taken, and *The Sun* remarks:

"The million Jews now in New York would only arouse race prejudice against them by any conspicuous assertion of their power as a distinct race, and therefore, as pointed out by Dr. Funk and Dr. Singer, their solidarity in the case of the State Librarian would have been a grievous mistake. It is a small matter whether a hotel in the Adirondacks objects to entertaining Jews, and they can well afford to ignore it and to ignore every manifestation of similar sentiment in summer hotels. They are numerous enough and rich enough to support superior hotels exclusively for themselves. Their patronage is too desirable to be discarded. The thing will right itself, unless the bitterness of race prejudice is inflamed by Jewish attempts to force the solution.

"The Jews are a very remarkable race, and their strongest point as manifested in their history has been their moderation. Everything comes to him who waits seems to have been their motto; and nowhere else in the world has so much come to them as in New York. In this country, the first and highest wisdom on the part of a race is not to emphasize its race or its religious distinction."

*The American Hebrew* (New York), however, declines to accept this advice. It declares:

"No one has criticized Dr. Dewey as a librarian and no one will, except, may be, to suggest that where a man holds such prejudices against the Jews it is not improbable that he has expressed it in his dealings with his subordinates. And we have reason for believing that suggestion an illuminating one. But Dr. Funk, with the usual friendly spirit which characterizes him in all his dealings with the Jewish question, assumes a defense for the Jews against Antisemitism which every self-respecting Jew repudiates. We do not believe in lying low, and not provoking the latent prejudices against the Jews, which Dr. Funk really believes exist. Dr. Funk asks, 'Is it wise for the Jews to cause thousands of educated men who are greatly interested in the public-library work to feel that they have forced from this important service the most energetic and most resourceful librarian in the world?' And we say that it is wise to force from his position the very best librarian in the world if that librarian shows that he hates a large number of our citizens, that he is a willing party to acts that show a lack of that very spirit for which this Republic stands. If it had been Germans who were the objects of this hatred on the part of Dr. Dewey, Dr. Funk would not have been surprised to find determined opposition to him. Why does Dr. Funk offer the degrading suggestion to the Jews if he holds them in such high esteem that he speaks to them as a friend?

"Holding a man to his opinions in the open, no matter what the consequences, if it do nothing else but rivet the attention of the American people to what Dr. Funk admits to be wrong, is the best way to eliminate it altogether or to come to a point where it may be fought to extermination."

## TOPICS IN BRIEF.

A BISHOP backed the Subway Dive
And opened it with psalms.
Teetotaldom cried, "Sakes alive!
He can't survive his qualms."

But Time a wonder brought to light
That showed the rogues they lied.
The Bishop rallied from the blight;
The Dive it was that died.—*Life.*

REVISED MOTTO: "Speak softly and carry a big dove."—*Mr. Bryan's Commoner.*

AFTER reading the Czar's encomiums the Russian troops in Manchuria must be surprised to discover what good fighters they really are.—*The Detroit Free Press.*

PRESIDENT ROOSEVELT will think that the pacifying of warring nations is easy when he comes to attempt mediation with the Senate on behalf of reciprocity.—*The Chicago News.*

"WHAT does the Democratic party stand for?" asks the New York *Press.* It stands because the other fellows refuse to give up the leather-covered chairs.—*The Houston Post* (Dem.).

AS the Equitable has recovered somewhat from the effects of its financial spree, it is able to observe with calm the efforts of the other companies to brace up and reform.—*The Chicago News.*

ALL OVER.—First Great Financier: "Do you—er—ahem!—think it safe to continue to conduct the affairs of the company in this way?" Second Great Financier: "Why not? Haven't we just been exposed?"—*Puck.*

IT is going to be embarrassing for the good people of Philadelphia if the ballot-box stuffers claim that they were unable to distinguish between dead citizens and live ones in making up the voting-lists.—*The Washington Post.*

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## LETTERS AND ART.

### THE NOVEL OF A GREAT POET.

THAT a man who has won a practically undisputed place as the most illustrious living English poet should, in his sixty-eighth year, publish his first avowed work of prose fiction is in itself a matter of unusual literary interest. Such was the recent appearance of Swinburne's "Love's Cross-Currents," an event rendered the more remarkable by the fact that, in spite of the eminence of its author, the book evoked no small volume of unfavorable criticism. The London *Academy*, for instance, regards it as "one of the things which, like the parodies that so unwisely have been included in the complete edition of his poems, the world would willingly let die." "For the most part the book is without passion, even the passion of words," says the London *Outlook*. "It is a story of ineffectual lives told ineffectually." This note is sounded on many sides, and with considerable emphasis. It is not, however, by any means the only note in the chorus. The reviewers, both English and American, approach Swinburne's "novel" from various viewpoints. Some are concerned over the question as to whether the book ought to have been published at all; others discuss the merits of the epistolary form as an artistic vehicle, while others seek for evidence that the world has lost a great novelist in gaining a great poet.

"Love's Cross-Currents," it appears, actually first saw the light as far back as 1877, when, under the title "A Year's Letters," it was published in *The Tatler*, over the signature "Mrs. Horace Manners." It was on the urgent advice of his friend, Theodore Watts-Dunton, that Swinburne decided, at this late date, formally to acknowledge his "buried bantling." Slight in plot and action, the book resolves itself into a group of brilliantly drawn characters, who are indicated briefly in the following words by Mr. C. H. Gaines, in *Harper's Weekly*:

"Take a number of intellectual, cultivated people—preeminently capable of emotion, more or less restrained by moral habitude. Take especially four young people of about the right age and condition for falling in love. Of this number let two be young women, already married, as it would seem, indifferently well. Bring these ardent natures together, and you may reasonably expect an imbroglio. The principal characters are Reginald Harewood, an ardent young man of poetic temperament, with an overplus of youthful folly, passionately in love with his cousin, Clara Harewood, who is married to an uncongenial scientist, a young woman with some points of likeness to Reginald, but lacking his 'splendid natural silliness'; Francis Cheyne, a brother of Clara, tentatively in love with another cousin, Amicia, the wife of Lord Cheyne, more conscientious than Clara, but also less capable of resistance. Lastly, the grandmother and aunt, Lady Midhurst, who intrigues to prevent mischief. All these are set before us in swift, vivid character-sketches."

Lady Midhurst is a *dea ex machina*, who by her diplomacy controls and plays the game for them all. "Married ladies in modern English society," she writes ironically to the sentimental, fragile Amicia, "*can not* fail in their duties to the conjugal relation. . . . The other hypothesis is *impossible* to take into account. As to being in love, frankly, I don't believe in it. I believe that stimulant drugs will intoxicate, and rain drench, and fire singe; but not in any way that one person will fascinate another. Avoid all folly; accept no traditions, take no sentiment on trust; . . . don't indulge in tragedy out of season. . . . Resolve, once for all, in any little difficulty in life, that there shall be nothing serious in it. . . ."

Several reviewers find a flavor of George Meredith in the style, and the critic of the New York *Sun* fancies that "several British literary reputations would never have been acquired had Mr. Swinburne published his book at the time he wrote it." The London *Morning Post* commends the book as "a lively hit at English hypocrisy"; while the critic of the London *Times* concludes that for his part "better than the story, better even than the incisive prologue, we love the dedication with its rioting periods and its kingly courtesies. . . . It is a real tumultuous voice, fortunately for us, still to be heard at times."

Dr. William Barry, writing in the London *Bookman*, discovers in these letters "the mixed passion, cynicism, polish, and frivolous-earnest unbelief, that old French correspondence exhibits." We read further:

"It is not a comparison—merely a reminiscence—but those who are acquainted with Jane Austen's 'Lady Susan' will find her in these pages, grown old and past marrying, not past mischief-making. The glitter and the flicker of Congreve, too, strike out as we turn them. In short, they are literature. They amuse, interest, occasionally tease, and should be taken as light comedy. How unexpected a note in Mr. Swinburne that is need not be dwelt upon. He has given us neither a romance nor a novel, perhaps; but he has added a volume to the great French series of Letters by Clever Women of the World."

To quote Mr. C. H. Gaines once more:

Quite apart from the critical curiosity which it may arouse, and considered merely as a story, Swinburne's novel is one book in a thousand. Indeed, this single romance from his pen would seem to prove that the author, if he had chosen to devote his powers to fiction, might have become as great a novelist as he is now a poet; and while the world could ill afford to spare the magnificent poetry which Swinburne has produced, it may well regret that he has created only one such novel as 'Love's Cross-currents.'"

*The Athenæum* (London), while condemning in general the device of casting a novel in epistolary form, finds nevertheless that "Love's Cross-currents" is a literary success. This because "the letters are everything, and the story naught." Reading further:

"The letters as a whole are a pungent satire on British morality, its sensual sentiment, and its capacity for whitewashing the moral sepulcher. It would be hard to define the relations between Reginald and Clara, Francis and Amicia. To the end we are baffled and bamboozled. That, of course, is the game as it is played on this side of the channel. We are left in doubtful certitude even as to the paternity of the posthumous child—'this totally idiotic fragment of flesh and fluff, which [writes Lady Midhurst] my daughter has the front and face to assert resembles its father's family.'

### HOW CIVILIZATION IS KILLING ART IN JAPAN.

JAPAN, before she donned the habit of the West and sold herself for Western gold, writes Mr. Sydney Adamson, lived a pleasant life and dreamed beautiful things into form in ivory, silk, and wood, delicate cloissoné, and fragile porcelain. She far outdid China in the sense of form and of color, "producing marvels of effect unknown beyond her shores." But this, laments Mr. Adamson, was before "the great trading nations, learned in little save the wonderful machine power of enormous production," came on the scene to "trample out unconsciously the flower of art." Now "Cockney dealers, German curio merchants, American dry-goods' agents are all beguiling the Japs for gold into cheap production, and, worse, insisting on an adaptation of the worst Western ideals of design, which, handled by Japanese, produce a villainous mongrel compound offered in America and Europe to the world as Japanese art." The writer alleges that we have nearly killed in twenty-five years the real decorative art of Japan, which has taken centuries to develop. "We do all sorts of mad things in these days," he suggests, then "why not form a society for the preservation of art in Japan?" He is convinced that the dealers and buying agents who demand specialties to suit supposed American and European tastes are the real criminals, and that the public if left to choose from good alone would be content. How far apparently the evil influence has already spread we may gather from the following statements (in *Leslie's Weekly*, New York):

"Bad enough it was to turn out cheap imitations of Japanese paper and metal work in Birmingham and Paris; worse still when

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the 'enterprising' trader moved his workshops for the manufacture of this tawdry ware to Japan. But vilest of all is this latest insolence, exposed to me all unconsciously by a leading curio-dealer in Kobé, when he told me that he insisted on his artists following his designs, 'conforming to European taste, you know.'

"I had wandered through his large rooms filled with the greatest conceivable crimes against art and nature, asking vainly if he had nothing really Japanese to show me. I told him frankly that his store was filled with abominable rubbish. He admitted it, tho I believe to this day he does not know the difference. I wanted to buy some good Japanese prints. He called his manager, a Japanese, and to them both I explained minutely what kind of prints I meant—those cut on wood by the artist and printed in colors on paper. He appeared ignorant of the existence of such art, and appeared to consider me a mild lunatic. I then asked who were the leading artists in Japan; they did not know. In despair I asked if they had any Utumaros. They apparently had never heard of the greatest of Japanese masters. Once before, in Nagasaki, I tried the same experiment. There, after much explaining, a Japanese dealer in Satsumas and ivory admitted that he had seen such prints, but had no idea where they were made or where one could buy them. Vaguely, he suggested perhaps in Yokohama."

## THE GLAMOUR OF THE EAST UPON WESTERN LITERATURE.

KIPLING'S "ten years' soldier," who tells us that "when you've heard the East a-calling, you won't heed nothing else," might claim, on the strength of that discovery, a certain kinship with several of the great ones of European literature—with Goethe, for instance, and Byron, and Victor Hugo. How upon the imaginations of these writers and of Ochlenschlager the East laid its glamour, with the result, in each instance, of some characteristic artistic production, is indicated by Dr. Georg Brandes in vol. V. of his "Main Currents in Nineteenth-century Literature." Brandes has been called "the Taine of the North," and some critics claim for him a degree of poetic insight which they deny to Taine. In his discussion of Hugo's work and influence Dr. Brandes writes:

"Victor Hugo took the verse which André Chénier had created, that pellucid medium of pure beauty, and when he had breathed upon it it gleamed with all the colors of the rainbow. Strangely enough it was again from Greece that the inspiration came; but this time from modern Greece. Under the impression produced by the Greek war of liberation Hugo set to work to write his 'Orientales.' But what a different use of language! The words painted; the words shone, 'gilded by a sunbeam' like the beautiful Jewess of the poems; they sang as if to a secret accompaniment of Turkish music. First had come Ochlenschlager's East. This was the East of the child, of the fairy-tale book, of the 'Thousand and One Nights'—half Persia, half Copenhagen. It was dreams of genii in lamps and rings, of diamonds and sapphires by the bushel, the illimitable splendors of imagination all grouped round a few imperishable poetic types. Then came Byron's East, a great decorative background for passion in its recklessness and melancholy. The third in order was Goethe's, the East of the 'West-östlicher Divan,' the refuge of the old man. He took the reposeful, the contemplative element of oriental philosophy and wove German *Lieder* into it. Rückert, the great word-artist, followed in his steps.

"But Hugo's East was different from all of these; it was the brightly variegated, outward, barbaric East, the land of light and color. Sultans and muftis, dervishes and caliphs, hetmans, pirates, klephts—delicious sounds in his ears, delightful pictures before his eyes. Time is a matter of indifference—far back antiquity, Middle Ages, or to-day; race is a matter of indifference—Hebrew, Moor, or Turk; place is a matter of indifference—Sodom and Gomorrah, Granada, Navarino; creed is a matter of indifference. 'No one,' he tells us in his preface, 'has a right to ask the poet whether he believes in God or in gods, in Pluto, in Satan, or in nothing.' His province is to paint. He is possessed by a genius which leaves him no peace until the East, as he feels it, is before him upon paper."

## THE SELF-REVELATION OF MONTAIGNE.

THE new series of "French Men of Letters" which promises to hold for English readers the position occupied by the "English Men of Letters" series, treats in its initial volume of Michel de Montaigne, whom Sainte-Beuve once characterized as "the wisest Frenchman that ever lived." The author of the volume, Edward Dowden of Dublin University, speaks of Montaigne as in a certain sense an "interviewer," because of his confidential attitude toward his public. "In days when the professional 'interviewer' did not exist, he must play the part of his own interviewer on behalf of the friendly reader." This attitude, the author further points out, is nevertheless so misleading as to the real Montaigne that he "eludes us at first and much more afterward." He "is still a challenge to criticism." We find besides "the simple Gascon gentleman, frank and loyal," who greets us at first, "a population of spirits, moods, humors, tempers." In apparent amazement at this variety the writer asks:

"Is it humanity itself, so undulant and various, with its strength and its weakness, its elevations and its mediocrities, its generosities and its egotisms, its eternal doubt, its eternal credulities, its sociability and its central solitude, its craving for action, its longing for repose, its piety and its mockeries, its wisdom and its humorous follies—is it humanity itself that we are coming to know through this curious exemplar of the race?"

Montaigne was the first to adopt the essay as a form of literary self-expression. His material was always himself, or at least the world seen through his own temperament. He was almost without "method" of self-study, says Mr. Dowden. "He started with no *à priori* assumptions, theological or philosophical; he did not systematize his results; he made no attempt even to unify the record of his thoughts and feelings under any theoretical conception of himself; he was content to set down an observation here and another observation there; if the Montaigne of to-day differed from the Montaigne of yesterday, he recorded the present and immediate fact; he differed from himself as much as from other men; he was one of a diverse and undulant species." Continuing the author writes:

"Montaigne was not a saint; nor did he claim for himself the title of philosopher. He professed himself no more than the average man. And precisely for this reason he had the better right to be communicative about himself; through his representation of an average man—neither a saint nor a beast—he was really exhibiting humanity itself; 'each man carries in his own person the entire form of the condition of the race.' He offered himself to the world, if the world chose to take him so, as a specimen of the genus *homo*, as one of themselves. To his friends he offered the portrait of Michel de Montaigne. He was not erecting the statue of an illustrious individual in the great square of a city, in a church, or any public place. It was for the corner of a library, to entertain a neighbor, a kinsman, a friend. There was not so much of good in him that he could not tell it without blushing. Here, as the author in his opening words informs the reader, his end was private and domestic; when his friends had lost him, they might find him here, his humors and conditions, his few merits and his many defects. Had he lived among those nations which dwell under the sweet liberty of the primitive laws of nature, he would gladly have painted his portrait at full length and without a rag of clothing. All the worth of his book lay in the fact that it was 'a book of good faith.' And yet the other thought, that in painting himself he was painting the human creature, and not merely an individual, was always in the 'back-shop' of Montaigne's mind. He could not construct a four-square body of philosophy; he was not a system-maker or system-monger; yet one thing he might give as his gift to the world—some scattered notes on that curious creature, man, as seen in the example which lay nearest to his observations; as seen in himself. He never wanders from himself and from humanity which is his true theme. . . . The portrait which he has drawn of himself emerges from the entire canvas of the 'Essays' for him who stands at the right point of view. Regarded from one position we discover in the book a series of discourses, moral, politic, and military. Moving aside, and looking at it obliquely, the portrait exhibits itself."

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## INCREASING POPULARITY OF THE EROTIC NOVEL.

MR. BASIL TOZER, who states that circumstances necessitate his reading a great number of modern novels in the course of the year, claims to be not alone in noticing that "during the past five or six years the English novel of average merit has been steadily undergoing a change." This change, which he alleges and deplores, is an "increasing tendency to deal with unsavory topics with quite unnecessary freedom." He says it seems only a short time ago that a large proportion of the ordinary reading public (meaning more particularly the circulating-library public) "professed to consider" popular writers of the "Ouida" type as "improper" for young people; that they were not admitted into houses where there were young girls of "an inquisitive turn of mind," and that it was the business of parents and guardians to keep such books out of their reach. He welcomes the death of the "problem" novel, which came upon us in such floods a few years ago, but thinks that the present trend in fiction of "average merit" materially lessens our grounds for gratulation. He writes (in *The Monthly Review*, London):

"To-day there may be said to be comparatively few schoolgirls well in their teens—and I don't make this assertion without having first of all gone carefully into the subject and made strict inquiries—who would not smile at the thought of exception being taken to their reading anything 'Ouida' ever wrote. Nor is this to be wondered at if you come to look into the class of fiction that the schoolgirl has been battening upon, either with or without the consent of her guardians, for the past few years. For, out of eighty-seven selected novels that I have by me at this moment, and that have been published within the last three years and a half, books that have had a considerable vogue, and have all, at one time or other, been obtainable at the circulating libraries, seventeen adopt the attitude of sneering at matrimony as a thing 'played out'; eleven raise upon a pinnacle imaginary corespondents in imaginary divorce cases; twenty-two practically advocate that married men shall be allowed to keep mistresses openly; seven hold up to ridicule the woman who is faithful to her husband; and twenty-three describe seduction as openly as it can be described in a book that is not to be ostracized by the bookstalls."

Of the evils attendant upon the conditions he describes, Mr. Tozer writes:

"Apart from the false impression of life that is conveyed in works of fiction whose sole 'merit' is that because they deal more unreservedly with themes and topics not usually spoken about quite so bluntly in every-day conversation they are able to command a good sale, there is the probability that the taste such books will leave will whet the mental appetite for something stronger still. And as the mental appetite becomes so whetted, the desire to read books that possess literary merit of any kind almost invariably grows feebler. It is no unusual thing to-day to hear women of a certain set asking one another what books they have read and can recommend that are 'really *haut-goût*,' a phrase meaning, when used by them with reference to novels, books that verge as closely as possible upon the immoral. Only recently, indeed, a woman of this stamp remarked to me in the most ingenuous way imaginable that when she 'got hold of a book' she had been told contained 'equivocal passages,' she at once tried to find the passages referred to, 'and then, when I have read those parts, my interest in the book is at an end.' Could anything be much more pitiable? Place before such a reader a masterpiece by de Maupassant, by Zola, by Pierre Loti, or even a finished work by one of our modern English novelists known to be a little unconventional in his treatment of certain situations, and the only portion that will in the least interest her—and she is typical of a class of readers that is steadily increasing—will be a page or two here and there that deal with unsavory subjects and are intended to be introduced only incidentally. All the true merits of the book—the dramatic power possessed by its author, his charm of style, the strength of his writing, his vigorous handling of the chief characters—will be passed over unrecognized. Yet such readers constitute the class that probably is directly to blame for the descriptive writing that year by year comes closer to the boundary line at which the censor will lift up his hand, and it will be interesting to see how close to that line the writers will be allowed to approach before the censor thinks it time to interfere."

In looking over the novels by modern writers of moderate repute, Mr. Tozer says that he is struck by the fact that by far the most "daring—I should like to call them the most prurient—books among them have been written by women." His investigations show, he claims, that a man able to write clever fiction generally deems it more artistic to veil, to some extent, certain scenes, whereas the woman novelist of the same caliber will, in her description of similar situations, "tear off every stitch of veiling that can possibly be spared." This he explains by the theory that it is woman's nature to endeavor to outshine all other members of her sex who may be following the avocation she herself is engaged in. So he says: "When it comes to writing 'boldly' Mrs. A. will, in her new novel, sail just a little closer to the wind than Mrs. B. did in her last successful work; and then when Mrs. B.'s turn comes again, Mrs. B. will place Mrs. A.'s audacious story quite in the background by promulgating some preposterous theory on the advantages of free love, or some such subject, that will set a considerable section of the lending-library public whispering and surreptitiously tittering, and will at the same time gratify her vanity and perceptibly increase her royalties."

Mr. Tozer disclaims any implication that all women writers "have recourse to these rather despicable tactics," but thinks "that many, especially of the second and third ranks of novelists, are unable to resist the temptation to outstrip their rivals if they can, and that they attempt to do so by bordering more and more upon the indecent." He puts before us half a dozen novels which have sold well, and notices that the second book of each writer is far more "daring" than his first, and in each case his third comes very near to describing in plain English "certain acts that a limited number of medical works alone are supposed to deal with."

He discovers, however, a directly opposite tendency in the fiction exploited by the English weekly and monthly magazines. This curious feature of the situation he does not explain. We read:

"How different is the tone of the serial story of average merit that appears in our weekly and monthly periodicals from that of the average novel of equal literary merit that is published between covers before appearing elsewhere. It is safe to say that no serial story at present running in any English daily newspaper or in the ordinary periodical press of England is unfit to be read by the class that we have gradually come to speak of as 'young people.' Why this should be I am unable to say, unless it is that editors of periodical publications have a greater sense of their responsibility, and of the duty they owe to the community, than certain publishers. But such a supposition, considered from the rational standpoint of hard common-sense, must unfortunately be deemed quixotic, and therefore the only alternative conclusion to be arrived at is that a vast section of the multitude of men and women who read serial fiction regularly have not really a craving for stories that have a vein of *double entente* running through them, or that appear to advocate a loose code of morality, but that on the contrary they desire the fiction they read to be sound and wholesome throughout. Possibly it is this very desire that leads certain well-meaning persons to grow by degrees fastidious in precisely the opposite way. The editor of one of our most popular weekly journals showed me quite recently a handful of letters that he had just received from men and women in different parts of the world who took very strong exception to a young man being described in a story-paper as kissing a girl to whom he was not engaged to be married! 'I think,' one letter ran, 'that descriptions of this kind can serve no good purpose, and may indirectly lead some of our young men into sin!'"

Mr. Tozer maintains that the larger part of modern fiction deals with unsavory topics with too much freedom, and that there are numerous books placed upon the market almost daily which contain narrative and descriptive matter which would not have been

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tolerated less than a score of years ago. He translates the word "daring" to mean "stories as immoral as their publishers deem it safe to let their authors make them." It is this vein, he says, which new authors take in the serious endeavor they are making to attract attention. As to the probable result of this tendency he continues:

"What the end will be, where the line will be drawn, and by whom or when it will be drawn, it is not possible to say at present. That it will be drawn, sooner or later, is certain, and the probability is that the first move will be made by some body of men of a highly religious bent, who will defeat their own object at the outset by endeavoring to discover a great deal of evil where no evil exists, and by condemning a number of very admirable novels simply because these books, being among the most widely read of modern novels, they will deem it 'politic' to attack in the belief that in doing so they are attacking the very foundations. Indeed, as serving to illustrate the likelihood there is of this occurring, it is interesting to note that attacks have been made by various no doubt well-intentioned clergymen, Roman Catholic as well as Protestant, upon at least two of the finest and most dramatic novels that have been published within the last few years, namely, Mr. Robert Hichens's 'Garden of Allah' and Mr. Eden Phillpotts's 'Secret Woman.' Such books belong to the very class to which this article is not intended to refer. It is because we have so few masterpieces that a great proportion of the lending-library public is driven to fall back upon the scores of novels that, being only moderately clever, endeavor to compensate for their obvious deficiency by purveying obscenity glossed over. As a very distinguished writer said to me lately, 'It is not that we haven't authors with imagination, and it is not that we haven't authors with a practical and extensive knowledge of life, and it is not that we haven't authors with brains; but it is that we haven't authors, or at least we have so few authors, with the three attributes combined.'"

## THREE STYLES IN ENGLISH LITERATURE.

IN spite of the fact that, "owing partly to the enormous proportion of monosyllables, partly to the prevalence of sibilant and dental sounds," the words of the English language are "overwhelmingly ugly and unmusical," says Mr. Charles Leonard Moore, English literature, "beyond all other literatures," is "drenched and irradiated and alive with style." Words that sing themselves, he argues, are surely more advantageous to the builder of sentences than "words that halt and grunt and groan." Yet the writer of English "has to labor with his raw recruits of vocables, to make them stand at attention or walk in file; when he wants them to give voice together, he finds that they are dumb or hoarse or hissing." Hence if the secret of style were a mere matter of the words used, English literature, he urges, would be very nearly styleless. But on the contrary he finds that even its bad styles are "not like the bad styles of other literatures, merely ponderous or commonplace." Continuing, he points out that while there are, in a sense, as many styles as writers, nevertheless "prose style in English falls into three great species, to one or other of which most pieces of composition may be referred." Of the first of these we read further (in *The Dial*, Chicago):

"The first of these species is the prose which M. Jourdain was delighted to find that he talked. It is the plain, straightforward, unadorned language of life. But we must beware of thinking that this style, as it exists in the pages of great writers, is without art. There is perhaps as much art in the plainness of Swift, the naturalness of Defoe, the simplicity of Bunyan, as in the ordered and far-wheeling sentences of Milton or Burke. Let any one try to do a piece of work like Franklin's autobiography, and he will discover the difficulty of the method. Always the necessary instrument of men of action, and for direct narratives of real experiences, this style has been revived in recent years for the use of fiction, and in fact for many other purposes. Much of Poe's and Stevenson's work was done in it, tho at their best they put off corduroy and donned silks and satins and velvets."

The second prose species in English, according to Mr. Moore, is "the ornate, elaborated, monumental, periodic style—the so-called prose poetry." He writes:

"De Quincey, defending this his favorite style, somewhere asks what a writer of the caliber of Swift would have done if set such a theme as Belshazzar's feast and told to develop all the implications and consequences of the story. Probably Swift would have made something awful of the matter. But it may be doubted whether the few strong words which the Bible devotes to the incident are not more impressive than any fantasia which Jeremy Taylor or Milton or De Quincey himself could have written around it. Unquestionably, the lofty prose flights of these writers are superb, but there is a touch of falsetto in them. They try to give the sensuous effect of verse without verse's sensuous apparatus of rhythm and rime, without its allowed elisions and inversions which tend to concentration and concreteness. And, in the second place, they are an imitation of the poorest kind of poetry—descriptive poetry. Great poetry does not linger and loiter; it strides on from action to action, from thought to thought, and gives its descriptions very largely by means of hints and flashes and implications. In the set pieces of Ruskin and De Quincey and Jeremy Taylor, we can not see the forest for the trees. . . . I do not in the least deny that such work is valuable and wonderful. But it is not quite the real thing either of poetry or prose."

But there is "a perfect, crowning, golden style in English prose." Of this third species of style we read:

"It is a style whose colloquial ease is not the home-bred rusticity of our first species, whose sparkling polish is not the impasto brilliancy of our second. It is simple from richness, glowing from within. It is keen and flexible and glittering, like a Damascus blade. It is terse. It does not tire. It does not overdwell. The supreme master of this prose is Shakespeare; his corival in art, tho, alas, not in matter, is Congreve. Goldsmith reigns on a little lower level; and there is no fourth to rank with them. Their prose gives the essence of character in immortal words. We recognize it as our real inheritance of speech, which we all ought to share, but which we have somehow been cut out of. No girl ever said like Rosalind, 'A star danced, and under that I was born'; but the phrase gives us at once a picture of the heroine and a precious pearl of language to put away among our verbal treasures. No fine lady ever uttered such a speech as this of Millamant's: 'What is a lover that it can give? One makes lovers as fast as one pleases, and they live as long as one pleases, and when one pleases they die; and then, if one pleases, one makes some more.' All the adorable coquetry of the woman is in those words, and they are, besides, a set of cadences which affect the literary student with delight and despair. No wandering bear-leader ever put forth a claim to be a gentleman in the words of Tony Lumpkins's boon companion, 'Tho'd I be obligated to dance a bear, my bear only dances to the genteelest of tunes, "Water Parted" or the Minuet in Ariadne.' The clown rises before us in this sentence, which must tickle the fancy forever.

"Sheridan has a skyrocket imitation of this style. Hazlitt and Charles Lamb, as a reward for their love of it, sometimes attain to its pure perfection. Thackeray struggled to achieve it all his life; but his success is at best quite questionable. . . . Strange as it may seem, Dickens is really the more consummate master of this style. . . . . .

"Cardinal Newman and Matthew Arnold are perhaps the best modern masters of this style in serious matters. This species of prose, informal, easy as an old shoe, is, as it were, made for letter-writing; and as a consequence the great English letter-writers, Gray, Cowper, Keats, FitzGerald, are among its best exponents. Keats's prose, indeed, is almost pure Shakespeare. Among Americans, Poe has the glitter tho hardly the ease of the style, Lowell its unction, and Emerson its inward irradiation."

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VERNON LEE, writing in the *Westminster Gazette*, remarks that modern England seems to lack a real school of novelists. "The great ones," she goes on to say, "are independent and individual, proceeding not from other novelists but, by odd genealogical freaks, from poets and philosophers—such for instance, as Wordsworth, Browning, Carlyle; and as a consequence they have, with magnificent and most living traditions of style, no knowledge, save what each can work out for himself, of the actual business of novel-making." Commenting on these statements, *The Evening Post* says: "All this is true, and might be said, not of the English novel alone, but of all branches of English literature. The 'school,' properly speaking, does not exist among us; it is individual genius or nothing."

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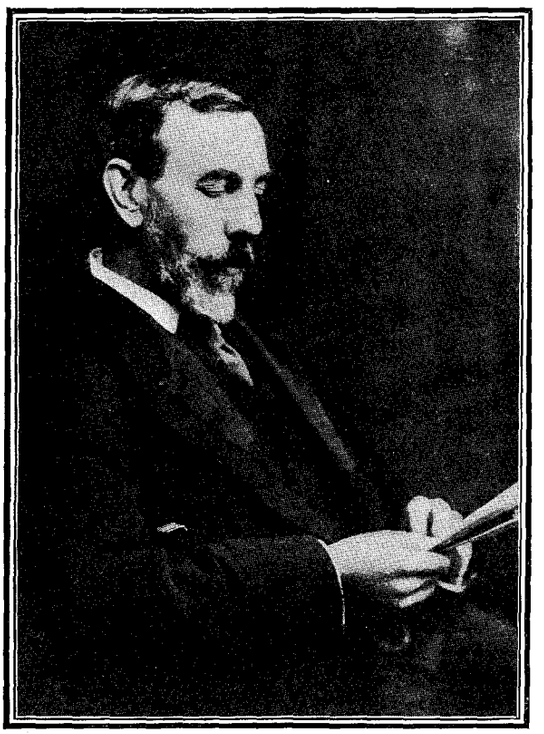
## SCIENCE AND INVENTION.

### A POSSIBLE EXPLANATION OF BURKE'S "RADIOBES."

THE interest aroused by the experiments of John Butler Burke of the Cavendish Laboratory, Cambridge, England, in which he demonstrated the production of bodies resembling living organisms by the action of radium on gelatinized bouillon, has been largely due to the fact that Burke's explanation of his results has been hitherto practically the only one offered. Scientific men have been free to assert their belief that radiobes possess none of the attributes of life or that they are simply abnormal or deformed crystals, but these beliefs have not had experimental backing. Now, however, comes Sir William Ramsay, the eminent English chemist, with a plausible explanation of the phenomena obtained by Burke, based on his own wide experience. In an article published in *The Independent* (New York, September 7) Sir William writes as follows:

"Mr. Burke made use of, as a medium, a sterilized broth, or bouillon, rendered semisolid by the addition of gelatin. On this he sprinkled a minute trace of a salt of radium. After some time microscopic growths appeared, which increased in size, and, apparently, budded, but which, remarkable to say, were soluble in water. I wish in what follows to indicate how it may be possible that these growths have been produced, tho, not having seen Mr. Burke's 'organisms,' I do not wish to dogmatize. Professor Rutherford and Mr. Soddy some years ago discovered that the power of discharging an electroscope possessed by compounds of radium and thorium was due to the evolution of a gas, to which the name 'emanation' was applied."



SIR WILLIAM RAMSAY,
The noted English chemist, who offers an explanation of the "radiobe."

With this emanation many experiments have been conducted during the past few years, and it has been discovered, among other things, that it appears to change into helium, undergoing a sort of decomposition. During this process much heat is evolved, due chiefly to the spontaneous change undergone by the emanation. Some of the liberated energy may also appear as chemical action, for a solution of the emanation in water decomposes the water into its constituent gases, oxygen and hydrogen. To quote again:

"The solution of this gas in water has the curious property of coagulating white of egg or albumen. What is the precise nature of the change produced is unknown. Hence if kept in a liquid containing albumen it forms, no doubt, ultramicroscopic cells, for the gas produced is liberated in molecules, or, it may be, even in atoms. . . . . .

"Now, to come back to Mr. Burke's experiments: A possible explanation appears to me to be suggested by some of the facts which I have adduced. Mr. Burke made use of solid radium bromide in fine powder. He sprinkled a few minute grains on a gelatin-broth medium, possibly somewhat soft, so that the granules would sink slowly below the surface. Once there they would dissolve in and decompose the water, liberating oxygen and hydrogen, together with emanations, which would remain mixed with these gases. The gases would form minute bubbles, probably of microscopic dimensions, and the coagulating action of the emanation on the albumen of the liquor would surround each with a skin, so that the product would appear like a cell; its contents, however, would be gas, or, rather, a mixture of the gases oxygen and hydrogen. The emanation, enclosed in such a sack, would still decompose water, for enough would diffuse through the walls of the sack, which, moreover, would naturally be moist. The accumulation of more gas would almost certainly burst the walls of the cell, and almost equally certainly in one or two places. Through the cracks more gas would issue, carrying with it the emanation, and with it the property of coagulating the walls of a fresh cell. The result of the original bubble would resemble a yeast cell, and the second cell a bud, or perhaps more than one, if the original cell happened to burst. This process would necessarily be repeated as long as the radium continued to evolve emanation, which would be for the best part of a thousand years. The 'life,' therefore, would be a long one, and the 'budding' would impress itself on an observer as equally continuous with that of a living organism."

In closing, Professor Ramsay says:

"The supposition that the pouring of energy in some form into matter similar to that of which living organisms are made, and which serves as sufficient food for actual living organisms, might conceivably result in the production of life is a very attractive one. But one is bound to be skeptical, and the explanation which I have ventured to suggest appears to me to be sufficient to meet the case. But no one will rejoice more than I if it should ultimately prove to be inadequate."

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**The Body as a Source of Electric Light.**—Interesting experiments on a luminous phenomenon produced by rubbing the human skin with electric-light bulbs have been made by Professor Sommer, of the University of Giessen, Germany. Says *Cosmos* (Paris) in a note on the subject abstracted from the *Revue Générale des Sciences* (Paris):

"Taking hold of the bulb of a small electric lamp, he observed one night that whenever his hand touched the bulb the latter showed a light like a luminous mist which illuminated certain parts of the bulb as well as his fingers, even before the electric current was turned on. This remarkable phenomenon could be reproduced several times by rubbing the bulb with the hand. It should be said, however, that the experiment did not succeed with all bulbs and that those that had been used for some time and had on them the well-known dark deposits of carbon were apt not to show the effect. When, on the contrary, the lamp was new or unused, even without any metallic conductor at all, if rubbed smartly on the skin, for example on the forehead or forearm, and suddenly removed, it showed the phenomenon described above. If, after removing the lamp, it is suddenly stopped, its contour is seen to be distinctly illuminated and a bright spot is observed in the middle of it.

"When, after having rubbed the lamp on some part of the body, another part is touched—the cheek, for instance—the same luminosity is produced, even without further rubbing, by the simple contact, lighting up part of the face. If the breath strikes a lamp that has been rubbed on some part of the body, a well-marked light is also produced. The phenomena in question, according to Professor Sommer, are partly physiological, that is to say, they belong to the human or animal organism. But as, on the other hand, a part of the phenomena may be also produced by rubbing on other substances, they must be governed in part by a physical law, which presents itself in the human body under special conditions. This luminosity may also produce photographic effects."—*Translation made for* THE LITERARY DIGEST.

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## A SUBSTITUTE FOR THE MARINER'S COMPASS.

AS "true as the needle to the pole" is a trite comparison, but the scientific world understands well that it means very little. The needle, in the first place, does not seek the geographical pole at all, nor does it point steadily toward any one region, but varies in its direction with place and time. Besides this, far from being true, the needle's affection is easily distracted—a chance bit of magnetic iron, close by, will draw it more powerfully than the concentrated pull of the earth's magnetism. In these days of iron ships the deviation of the compass has become increasingly hard to compute. And even when the sailor knows theoretically how much his needle is to be expected to swerve from the meridian in any part of the voyage, the magnetic characteristics of the ship change with locality, and the navigator is constantly passing into regions of different intensity of the earth's magnetic attraction. The usefulness of the original computation is thus constantly impaired by distance in time or place. Navigators who have been casting about for some substitute for this capricious instrument, or for some standard by which its accuracy may be checked or tested from time to time, have been experimenting with a swiftly rotating fly-wheel, using the principle that such a body tends to place itself with its axis always in the same direction in space. A correspondent of *The Evening Post* (New York, September 8) writing from Washington, D. C., on this subject, tells us that it is proposed to maintain in rotation, by means of an electric motor, a heavy-rimmed wheel, mounted in gimbals. He says:

"When the rate of speed amounts to three thousand revolutions per minute, or thereabouts, the plane in which the ring revolves will maintain itself constantly in one direction. If the navigator starting from the port of New York were to set the wheel of the gyroscope revolving in the plane of the meridian, it would continue to revolve in that plane with great regularity. An ordinary compass could be compared at intervals with the fixed direction marked out by the wheel of the gyroscope, and so the error of the compass could be 'checked up' from time to time. This is the conservative prediction, making the gyroscope useful as an auxiliary, to secure greater accuracy. Some observers go further and predict that it will displace the compass altogether. The greater probability, as in so many other things, is that a compromise result would follow, each method having its own field.

"At the port of New York, for example, the gyroscope could be set by astronomical instruments of the greatest refinement so as to point to the north pole with absolute accuracy. As the ship advanced this device would not point to the north pole from new positions, but it would always give a line showing the direction between New York and the north pole, which, with a knowledge of the convergence of the meridians, would allow of its use for direct comparison with the compass in any other place, and would thus everywhere afford the navigator a fixed direction with which to work. This device would be mounted on gimbals, and a card like a compass-card placed by its side, on which zero, instead of being the magnetic north, would be this fixed line established at the port of departure."

This is not merely a theoretical proposal. Tests have been undertaken at the instance of the German naval authorities on board the war-ship *Undine* lasting two days, and made with a view to determining with what accuracy the gyroscope shows alterations in the ship's course, and how well it would stand violent concussion. To quote again:

"On the first day the ship described a large number of curves to ascertain whether the instrument would deviate from its original position, and whether it would accurately show the angles of alteration in direction. With the assistance of carefully placed controlling buoys, no error was detected. On the contrary, several small errors in the position of the buoys were discovered by means of the gyroscope. A number of maneuvers were then executed with the machinery and big guns to ascertain the effect of concussion and vibration. These movements consisted of sailing at forced draft and then suddenly reversing the engines, and of firing shots from the heaviest guns and in such a position that the gyroscope received the heaviest shock, so that the severest possible concussions were brought to bear upon the instrument. The greatest vibration and concussion that could occur on a vessel of the *Undine* type were proved to have no effect whatever on the apparatus.

"The gyroscope was then carefully set with the assistance of a series of buoys, and for four hours the most eccentric course was followed. By means of intermediate buoys and a set destination it was proposed to discover any possible errors in the indications of the apparatus during the time of trial. At the end of this trial no error could be discovered. It is therefore presumable that, under less favorable circumstances and in a longer period, say eight hours, no appreciable error could occur which would render the apparatus unreliable. A comparison of the gyroscope with the amplitude compass was then made. Upon comparison with an accurate deviation table, errors up to 1.5 degrees were discovered, apparently attributable to the gyroscope. The test which was immediately applied showed, however, that this was not the case, but that the coefficients of deviation had altered, presumably on account of the previous severe vibration and concussion. It was possible, by means of the gyroscope, to discover errors in the compass.

"The result of these tests, our consul reports, was the acknowledgment by disinterested parties that no inaccuracy arises in the instrument on account of the earth's rotation, that the angles of changes of course are shown with the greatest exactitude, and that shocks or vibration which would render a compass inaccurate or even useless have no effect upon it."

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## AMERICAN SCIENCE THROUGH GERMAN EYES.

ONE of the foreign delegates to the International Congress of Arts and Science held in connection with last year's exposition at St. Louis has just been giving his countrymen his impressions of our position and progress in science and his ideas of the relations that should obtain between scientific men here and abroad. This delegate, Professor Waldeyer, of Berlin University, has had, we are told by Lewellys F. Barker in an article contributed to *Science* (New York, September 8), "more than most foreigners, opportunities for familiarizing himself with American science and American thought," having visited this country several times, being familiar with our literature, and knowing us "by personal observation, by correspondence, by reading, and by multiple contact with educated Americans." Waldeyer's impressions were given in an address before the Royal Prussian Academy of Sciences, which is summarized and discussed in Mr. Barker's article. Says the writer:

"Waldeyer admits that in Germany the false opinion that the American turns predominantly toward material interests and that he has but little inclination for purely scientific things is still widespread. Those who hold it, he says, forget America's great universities—Harvard, nearly 300 years old, with its 5,000 students per year; Yale, more than 200 years old; Princeton; Brown; the University of Pennsylvania, contemporaneous in foundation with Göttingen; Columbia, established seven decades ago; and young institutions, like Johns Hopkins, Cornell, the University of Chicago, and the University of California, already grown to powerful positions in the country. If Germany bore in mind the great public libraries which exist in America, with their magnificent equipment, their easy access, and their prodigious use by all classes, including the working people, such a wrong impression could not prevail. The American's recognition of the fact that culture brings freedom with it, and his realization that, in a country where every one has the choice of sinking or swimming, a good education is a necessity for him who will hold himself above water in the fierce struggle, have led to the expenditure of great sums for public schools, for advanced education of all sorts, for museums, collections, laboratories, and the like, with results as good or better than those attained in Germany. Waldeyer, impressed with American progress in this regard formerly, confesses himself surprised at the advances made in the last decade. They surpass, he says, all expectations. 'One needs no special prophetic gift to

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predict that in fifty years the United States will, as regards good arrangement, ease of use, and wealth of what is offered, far outdo Germany.'"

But what have we done with these opportunities? Before answering this question, Professor Waldeyer reminds his hearers that climatic influences bear a large part in mental development and that over wide areas these are the same in the United States and in Europe. Says Mr. Barker:

"The type of man is the same, indeed the whole of Europe has sent, in large part, of its best to contribute to the population of the United States. The means of culture are the same; in many respects America has the advantage, especially as regards ease of use and multiplicity of institutions. There can be no doubt, then, that in America effective men and women must develop in all spheres."

That we have so developed, Professor Waldeyer thinks can not be denied. He enumerates and praises our scientific institutions one by one, and finally, dwelling particularly on our advance in the biological sciences, of which, as his own specialty, he is best able to judge, he says:

"I find that over there they stand equal to us in all essential points—in the kind and method of scientific work, in the value of the same, in the equipment and arrangement of laboratories, in materials for instruction, and in the form and mode of imparting knowledge. Visit the great workshop of Alexander Agassiz in Cambridge; the anatomical institutes of Huntington in New York, at Columbia University, and of Mall in Baltimore; the Peabody Museum, so brilliantly filled by Marsh, at Yale; the anthropological museum in New York, etc., and you will say that I am right. J. Orth has recently made a similar statement. In a few years the new buildings of the medical school at Harvard will be ready; . . . it may be prophesied that in them we shall have the best to be seen anywhere."

But in the making of great scientific discoveries and the formation of theories which have opened up new domains of knowledge Europe is still, Waldeyer declares, ahead of America. Mr. Barker quotes him as saying:

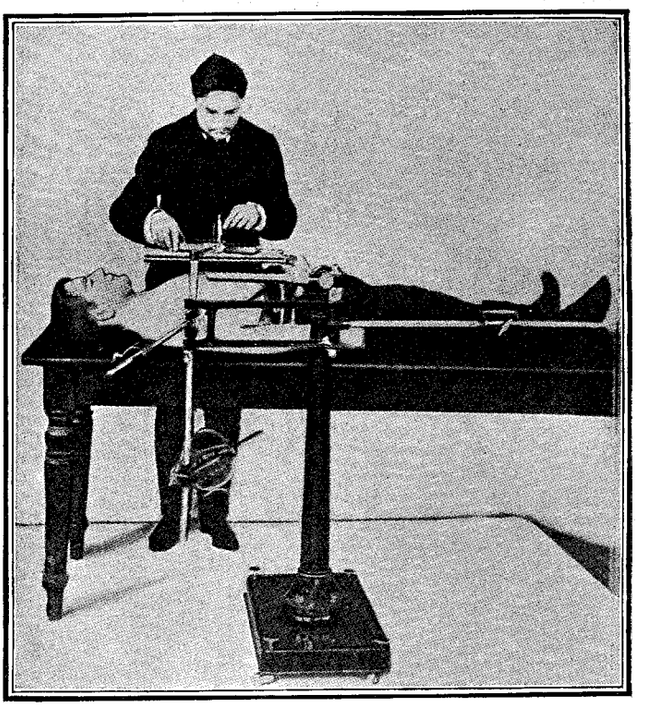
"To Europe belongs the credit of a surprisingly large number of new chemical elements, spectral analysis, and, with it, astrophysics, the great discoveries in the chemistry of dyes and sugars, the physical chemistry of solutions, the liquefaction and condensation of gases, especially liquid air, the Roentgen and Becquerel rays, radium and its rays, color-photography, the dynamo-machine, electric light, indeed most of the investigations and applications of electricity as a source of power, the electric furnace and its fruitful application; in the field of biology almost the whole doctrines of the protozoa and bacteria with their explanations of epidemics, the toxins and antitoxins, the working-out of the doctrine of immunity, the discovery of the finer processes of fertilization and of karyokinesis, the doctrine of descent and Darwinism, and, above all, crowning all, the conception and foundation of the great idea of the conservation of energy. These he lists as the discoveries and theories of European investigators during the past fifty years; many of them belong to the immediate past. It would be possible to enumerate a series of men and researches in the domain of the historical and philosophical sciences also, which would easily demonstrate that, in them, too, the main weight of achievement still rests in Europe."

Professor Waldeyer is an earnest believer in the exchange of both teachers and students between Germany and America. It would do no harm, he thinks, if every year a number of German students came to America to widen their horizon. In this and in other matters Germans should act toward America, he believes, as Americans do toward Germany; they should try to form a correct judgment of the scientific work of Americans by personal knowledge, and instruct themselves by visiting the country itself. That this course would tend to widen German culture he is certain, and he urges that this scientific intercourse between person and person, university and university, academy and academy should be favored in every way possible. He concludes:

"Let us be as liberal to them as they are toward us in the reception of those who seek knowledge, in offering to them all that they need. Let their published researches be found in our libraries also, at least in the great Royal Library of the capital of the empire. Let us show them in all things that on coming to Germany they come to a people of intellectual affinity, under whose political and social institutions even they, with their free views, may have a feeling of well-being. That they do the same for us can be said, to their praise, by all who have been their guests."

## A NEW X-RAY DEVICE.

IN order to facilitate and make more exact the investigation of the internal organs by means of the Roentgen ray, a new device has recently been invented in Germany. This machine, which has been named the "orthodiagraph" (Greek *orthos*, straight, *dia*, through, and *graphein*, to write), is represented in the accompanying photograph reproduced from *Cosmos* (Paris) and is also described in that journal by Mr. Émile Guarini, who believes that it is destined to render great service to medical science in facilitating the diagnosis of disease. Mr. Guarini writes:



THE HORIZONTAL ORTHODIAGRAPH.

"The Roentgen rays have been playing an important part in medicine ever since their discovery. They are, if not a sovereign cure, at least a useful aid in diagnosis. Still, they have not yielded all the results that might have been expected, and the information that they give must be received with caution. The reason for this is that these rays are given off from a very limited surface, namely, the anticathode of the Roentgen bulb. They are emitted in all directions. The image that they form on the screen or the photographic plate is a silhouette whose contours correspond to the points where the rays that graze the body or the organ meet the screen. The image is not only more or less enlarged, but also more or less distorted.

"If the Roentgen rays were parallel and struck the screen at right angles, this inconvenience would evidently disappear, and the services rendered to diagnostics would be infinitely more important.

"The device named the orthodiagraph, recently invented . . . in Berlin, answers this purpose. The subject is placed between a system of levers forming a rigid connection between the bulb and a pencil fixed in the middle of the screen. The bulb is so disposed that it is always in the line of the pencil; thus, the cathodic rays meet the screen exactly at the pencil-point. Movements in all directions may be made by the system, which is movable about

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two parallel axes. The drawing-board is placed under the screen and parallel to it at about the distance of one centimeter. It is furnished with a sheet of Bristol-board on which the pencil-tracings are made. The screen is displaced above the Bristol-board, followed in its motion by the bulb and the pencil; these last are always in the same line. The bulb thus sends its rays centrally to the point of the tracer. By moving the latter along the contours of the organs projected on the movable disk, there are obtained on the Bristol-board the exact form and size of the organ examined. The apparatus may be placed in any position. The subject may stand or lie down. If so desired, the drawing may be made directly on the skin by means of a dermatographic crayon. Physicians will appreciate the value of this new process; they know by experience how difficult it is to tell by percussion the exact limits of certain organs and the importance that attaches to such determination."—*Translation made for* THE LITERARY DIGEST.

## THERAPEUTIC VALUE OF PRAYER.

SEVERAL years ago Prof. William James, of Harvard, declared in a magazine article that the man who prays for help to do his daily work will so compose his own mind thereby and free his thought from care and worry that he will actually do his work better, irrespective of any supernatural aid that may be sent in answer to his petition. Now another scientist, Dr. Theodore B. Hyslop, superintendent of Bethlem Royal Hospital, in London, comes forward with the declaration that prayer is the best remedy for mental distresses of all sorts. He said at the recent annual meeting of the British Medical Association:

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Either "religious intemperance" or "indifference," Dr. Hyslop thinks, is hostile to mental health, and he says that we should "subscribe as best we may to that form of religious belief, so far as we can find it practically embodied or effective, which believes in 'the larger hope,' tho it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress."

*The Outlook* remarks, in comment on this new view of prayer:

"Medieval superstition, connecting medical art with magic supposed to be learned from evil spirits, used the proverb, '*Ubi duo medici, tres athei.*' In some quarters this stigma is not yet entirely effaced, and medical men are perhaps not fully free of responsibility for whatever of it lingers. On the background of such a history Dr. Hyslop's testimony before an audience of specialists is highly significant of the trend of scientific thought away from materialistic conceptions of mind and of religion. . . . . .

"Not many years ago Professor Tyndall's challenge of the religious world to try a prayer-test on a selected number of hospital patients was deemed by many, upon its being declined, to have refuted the claim of a healing power in prayer. As a physicist, Tyndall was, on this subject, not within his own province, as Hyslop, a psychologist, is. Religious men, to be sure, have made extravagant claims, and scientific men also have shot beyond the mark. But Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the immemorial faith of religion, that there is a place for prayer in the very nature of things. Not only does he find this place to be foremost among restorative agents: of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it 'embodies the most healthy and preservative development of our social forces.' Among the many notable utterances in which science is now evincing herself to be the handmaid of religion, these, the most recent, are as memorable as any."

## THE TAMING OF FISH.

THAT fish may be tamed like animals or birds has recently been shown by a Swiss physician who contributes to a recent number of the *Appenzeller Zeitung* an interesting and curious narrative reprinted in the *Illustrirte Zeitung* (Leipsic). He says:

"I have never yet heard nor read that any one has tried to tame fish in water; and I was therefore desiring not a little to test the eventual possibility of doing so, when a very favorable opportunity was offered me. I was taking baths for my health in a private bathing-house on the Lake of Lugano. At the north and south sides of the building there live in a heap of stones a family of loaches (*Cavedini*), consisting of about six different spawnings—altogether perhaps 100 or 150 fishes. The loaches (the largest of which might be about as long as a full-grown brook-trout) used often to swim over into the bath-house, but would flee when I entered the water. I then sat down (at the time when the warmth of the water permitted doing so) a whole hour, up to my neck in the water, supporting my hands on my knees and holding in each a piece of bread as big as my fist, so that it was thoroughly soaked in the water. A like procedure I repeated in the evening and so on the following days, each forenoon and each evening.

"At first the loaches would have absolutely nothing to do with the toothsome morsel placed at their disposal, but anxiously avoided the living statue in the water, which probably was not quite as immovable as the marble ones in the museums. Soon, however, several members of the youngest spawning ventured, with the most extreme caution, to take a nibble at the bread, quickly starting back if my hands moved even a millimeter. Gradually came representatives also of the second youngest generation, and so by degrees from day to day ever older and larger specimens, till finally all alike became tame and whirred and circled round me as soon as I stepped into the water. With true curiosity the whole company would make a dash at the bread that I brought with me. I could move my body and hands as I pleased, could lift both hands with bread and fishes like a shot out of water, and plunge them in again; all this did not disturb them. They would come into my hands, glide through my fingers, and let me stroke them on the head, the back and the sides, the big ones as well as those of medium size and the little ones.

"When one day I had myself photographed with my *protégés*, it was found that the color of the fishes differed too little from that of the water for a sharp picture to be given. We therefore brought two large white sheets to spread on the bottom of the lake. Our fear that the fishes might be frightened away by the operation proved groundless. They romped so around the white sheets that we had much trouble to lay them down and weight them with stones, without pressing to death some of the fishes. Four different instantaneous views then succeeded admirably. I am glad to have proved by my experiments that even fish in water are tamable."—*Translation made for* THE LITERARY DIGEST.

**The Sun's Lifting Power.**—Much has been said of late of the repulsive force exerted by light, especially by the sun's rays. Flammarion, the French astronomer, noted recently in the Astronomical Society of Paris some interesting facts illustrating that the solar light may have also an attractive influence, real or apparent. This, however, is of interest to botanists rather than to astronomers, as it relates only to the vegetable world. Apparently Mr. Flammarion refers to what is known to botanists as "heliotropism" and its allied phenomena, of which a familiar instance is the turning of the sunflower toward the sun. Says the writer of a note on the subject in *Cosmos* (Paris):

"He [Flammarion] has made numerous experiments on this point, establishing the fact that this force is able to act with great power on the direction of leaves and flowers, and even of branches and whole trees. Thus, in the grounds of the Juvisy observatory a tree was once raised to an upright position by the action of the sun alone. It was a chestnut that the wind had overturned against a wall. The roots penetrated anew into the soil and became firmly fixed there. The sun righted the tree little by little. It was possible to note, year after year, the progress of the raising, due solely to the attractive force of the solar rays. It may be remarked that

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it has always been noticed that plants and trees seek the light—not only the sun, but any place of maximum light; this is a general phenomenon that may be seen in any forest; but sylviculturists attribute it only very indirectly to an attractive force emanating from the sun. . . . They think that the tissues develop less rapidly on the side of the light than in the shadow, where there is greater moisture; hence a curvature of the wood toward the illuminated side. In the second place the leaves, needing light to assimilate carbon, move toward the lighted side, just as, under the soil, the root seeks the point where it may find the proper nutritive elements for the plant."—*Translation made for* THE LITERARY DIGEST.

## FRESH AIR FOR FIRE-FIGHTERS.

AN ingenious respiratory apparatus for the use of firemen, the invention of Charles E. Chapin, a mechanical draftsman of Berkeley, Cal., is described in *The Scientific American* (New York, September 16) by Arthur Innersley. It consists, he tells us, of a hood lined with oiled silk, and an air-cylinder, strapped on the back, carrying under pressure enough air to last an hour. The air is conducted by a rubber tube to the head-piece, the exhaled air passing out through a valve before the mouth. To quote Mr. Innersley:

"The fireman can get enough air to fill his lungs comfortably but can not expend the supply in a short time, as he might be tempted to do if he became frightened. The main supply of air comes from the outer cylinders, the middle one being smaller and to be drawn upon only after the other two are exhausted. The apparatus can be adjusted on the back in half a minute, and, as it weighs only 23 pounds, it does not impede the fireman in his work.

"A test of the apparatus has been made in the presence of the fire chief of San Francisco. A man equipped with the apparatus entered a room filled with the fumes of burning sulfur and worked there for a full hour, coming out with his throat and lungs perfectly free. The fire commissioners of San Francisco will have a practical demonstration of the apparatus, which is simple and not likely to get out of order. If on further test it proves satisfactory, it will be adopted by the San Francisco Fire Department and, doubtless, by the fire commissioners of other cities and towns."

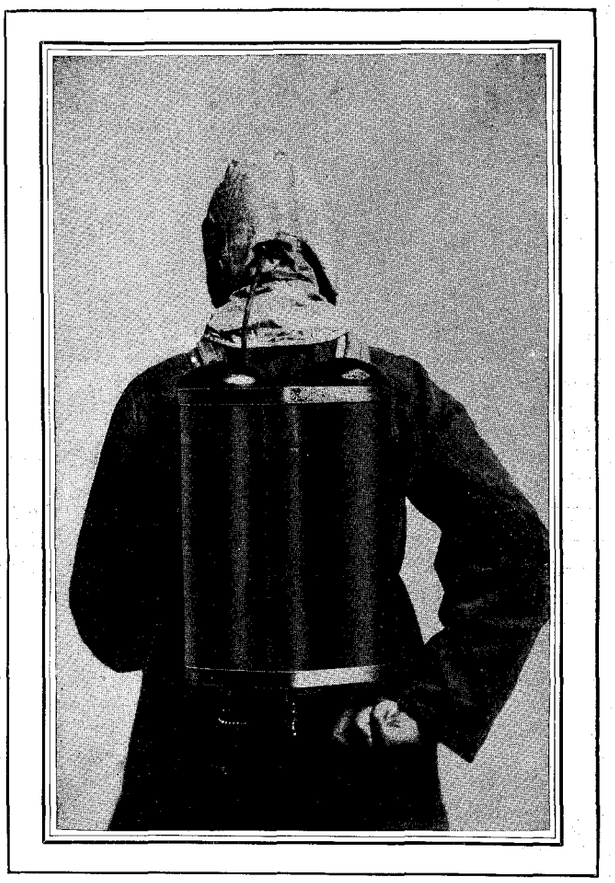
## SCIENCE BREVITIES.

"THERE are two money-saving possibilities for a printing telegraph system," says *The Scientific American Supplement*. "It may increase the carrying capacity of the telegraph lines, and it may increase the output of the telegraph operators. That is to say, a printing telegraph may save telegraph wires, and it may save labor. In new countries, and especially big new countries like Russia, America, South Africa, and Australia, the saving of wire is the most important consideration. In fact, a telegraph line 1,000 to 2,000 miles long is so expensive that it pays to waste labor at each end if the carrying capacity of the line can be increased. It is for this reason that the Wheatstone automatic system, which is very wasteful of labor, is being increasingly employed on very long lines in Russia, South Africa, India and other countries."

"When, in 1890, Germany bartered away Zanzibar in exchange for Heligoland, great was the rejoicing," says *Shipping Illustrated* (New York, September 2). "Much concern is now being manifested in Germany, owing to the relentless attack of the sea, which has already reduced the island's area nearly 25 per cent. since it came under the German flag. At this rate the little island will, in another half-century, have melted entirely away. The North Sea has been from time immemorial an avaricious land-grabber. The Dogger Bank once reared its head above the surface, a fact proved by the bones of animals occasionally brought up in the fishermen's nets. The eastern coast of England has suffered severely from its insatiable appetite. Dunwich, an important seaport during the Middle Ages, is now a part of the sea-bottom, and fishes and other marine denizens occupy the one-time habitations of men. Visitors to Felixstowe, once a Roman colony and now a modern seaside resort, opposite Harwich, have pointed out to them a rock, a mile out to sea, on which the old church formerly stood. The Kaiser is still a young man, and may yet live to see his cherished possession torn from his grasp by a much more formidable power than any forming the European Concert."

Courtesy of "The Scientific American."

A HOOD LINED WITH OILED SILK COVERS THE HEAD OF THE FIREMAN.



AN AIR CYLINDER IS STRAPPED ON THE BACK OF THE FIREMAN. ENOUGH AIR IS CARRIED TO LAST AN HOUR.

A RESPIRATORY APPARATUS FOR FIREMEN.

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# THE RELIGIOUS WORLD.

## A GREAT CONFERENCE FOR RELIGIOUS COOPERATION.

MORE than seventeen million church-members, belonging to twenty-six different communions, we are told, will be represented at the great gathering in New York city, beginning November 15, to discuss and plan for church federation. Cooperation in service is said to be the goal the conference will have in view, and no organic union of denominations will be attempted. Even so, the Brooklyn *Eagle* thinks, "a split is quite as likely to come about as a federation," but *The Eagle* seems to be practically alone in this opinion. The idea of federation represented by this conference, believes the Chicago *Tribune*, is practicable "because it makes possible union without fusion," and the Rochester *Democrat and Chronicle* regards the approaching conference as "the natural product of the more tolerant Christian spirit of our times," and surmises that its resulting organization "may become one of the great moral, social, and religious factors of the coming age." The coming conference has been planned and promoted by the National Federation of Churches and Christian Organizations, which came into being in 1900. From the letter sent out by the National Federation suggesting the interdenominational conference we quote the following sentences as indicating more definitely the purpose of that conference:

DR. FRANK MASON NORTH.

Writing of the approaching Interchurch Conference on Federation, he says: "Should the present promise of its import be realized, there should be an influence in its utterance and its action so powerful as to create a new epoch in the progress of Christ's kingdom."

"We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that 'make for righteousness.' We believe that questions like that of the saloon, marriage and divorce, Sabbath-desecration, the social evil, child-labor, the relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ. It is our conviction that there should be a closer union of the forces and a most effective use of the resources of the Christian churches in the different cities and towns, and, when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work."

"When the impulses which have been moving, it may be for years or for centuries, within the mobile, restless mass of the Church come to some moment of crystallization," writes the Rev. Dr. Frank Mason North in *The Methodist Review* (New York), "even Christian stolidity—and how much more Christian faith—becomes alert, and, as it watches thought concreting itself in expression and perceives a great event assuming definite outline, takes courage in the new realization of an ideal, in a new formation which at once records and predicts the progress of the kingdom." Such realization, record, prediction, he urges, are being discerned in the essential principle of this conference. "Should the present promise of its import be realized," he claims, "there should be an influence in its utterance and its action so powerful as to create a new epoch in the progress of Christ's kingdom in our land—and, one may dare to say, in all lands." Dr. North further points out that the Interchurch Conference on Federation is the culmination not only of immediate but of remote influences. The future historian, he says, will find the origin of these influences "in the spirit and teaching of the Church's Founder," and their illustration "in the formative decades of the early Church"; and "he will get glimpses of them in the medieval period." We read further:

"The reaction into independency which characterized the new individualistic life of the Reformation period, with its tremendous emphasis upon the right of private judgment and its tendency to identify opinion with conscience, for a time seemed to remove from the convictions of Christendom the claims of a common inheritance, and blinded men's eyes to the need of mutuality in service. But the tides from the deeper life soon began to lift. Resistance to a common foe awakened the latent faculty for fellowship. Even through the long period from John Robinson to John Wesley, when dogma was indeed dogmatic and intolerance was at its worst, he reads but a part of the story who does not find that the use of the common resources of learning and discovery inevitably brought into play the influences of convergence. It was not alone the founder of Methodism who was ready for the 'league offensive and defensive with every soldier of Jesus Christ.' And when, in the tidal sweep of the revival of the eighteenth century and the missionary renaissance of the beginning of the nineteenth, opinion yielded place to conscience, and zeal centered not upon doctrinal controversy but the conversion of the world, that era of service began of which cooperation is a logical result."

He goes on to cite, as strong agencies as well as significant demonstrations of the spirit of Christian cooperation, the great interdenominational societies, such as the American Bible Society, the American Tract Society, the American Sunday-school Union, and the Young Men's Christian Association. "It is, however, in the Evangelical Alliance of the United States of America that the historian will find the organized influence which has most strongly emphasized the principles underlying federation."

## THE CHILD'S CAPACITY FOR RELIGION.

PROF. GEORGE TRUMBULL LADD of Yale University, who contributes to a symposium on "The Child and Religion," published in "The Crown Theological Library," likens the child's capacity for religion to that displayed by the race in its childhood, and the development of this capacity, he asserts, follows a certain natural psychological order. He is inclined to set little store by the recent psychological investigations that have made use of discoveries in the field of the "subliminal," or those that have pointed out "the influence of stirrings of a sexual sort." Briefly described, he says, the child's capacity for religion "is that of forming an image of the divine Being, and of taking toward that image, regarded as representative of reality, a fitting attitude of intellect, feeling, and will." He admits that the child's conception of God must be one of a God "imaged and known in terms of its own faculties," a conception which agnosticism attacks as "invalid and even deceptive." To this objection Dr. Ladd retorts that "this making of the image of God by the child after the pattern of its own image is considered, from the point of view of the believer in the central tenets of Christianity, God's making, by a course of progressive evolution, of the child into the divine image. And the denial of the possibility of this, and of the obtaining of a true knowledge of God in this way, when carried out to its logical result, issues in the denial of the possibility for man of any species of truth, such as will seem to put

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science or society upon assured foundations of knowledge." To quote further:

"It follows, then, that to leave wholly untouched or relatively undeveloped any one side or aspect of this manifold capacity for religion on the part of the child is to limit or disturb the balance of its religious development. But, on the other hand, the natural development of the child's mind follows a certain psychological order. The impulsive and instinctive sources of religious experience are earliest in their effective operation, and are most influential in the first stage of religious development. Fear, hope, the instinct of self-preservation, the restlessness of a vague intellectual curiosity, and the feeling of dependence constitute the more primary factors in the child-life to which religious instruction may address itself. But as the period of more rapidly advancing maturity approaches, the more definitely intelligent activities, and the power of generalization and of the constitution of ethical and esthetical ideals come more prominently into play. For that complex of aptitudes and activities which we denominate the 'capacity for religion' stands as much in need of *symmetrical* development as does the political or the social or the scientific capacity of man."

This capacity, continues Dr. Ladd, is "an exceedingly variable affair." "Every child is potentially religious, but every child is sure to be a religious development of a species somewhat peculiarly its own." He differentiates them as follows:

"There are born realists, idealists, and mystics, in religion as in philosophy. There are children in whom feeling naturally predominates over thought and the practical life; there are others who run a career more governed by calculation or by the tests of scientific knowledge; and there are those in whom the interests of a most practical character seem to leave little room for the sentiment or constructive thinking which are required by the ideals of either morality, art, or religion. There is also a somewhat fundamental and irremovable difference between the religious capacities and experiences of the two sexes, and among the various ages and stages of human development. Tribal and racial differences appear, altho in a somewhat vague and baffling way, as we study the subject from the points of view of ethnology and comparative psychology. Indeed, the capacity for religion is a function of race-culture; and race-culture is itself profoundly modified by the degree and kind of religious development which, at any particular time, enter into it. What is true of mankind in general is true of every individual child."

PROF. GEORGE TRUMBULL LADD.

"The child's capacity for religion," he asserts, "is no less than the sum-total of all its capacities of thinking, feeling and willing as a human being."

Dr. Ladd thinks too much stress has been laid, in recent investigations of religious experience, upon the factors of the "subliminal." He admits that the "factors of influence which enter somewhat definitely into the field of consciousness constitute only a part of those which are most forceful and determining." But religion is essentially a personal matter; "and it can reach the fulness of its mission, and express its total nature, only when it exists as an attitude, adopted with a feeling of conviction, on the part of a finite Self toward that other and all-comprehending Self. The religious education of the child can, then, no more be satisfied without raising the appropriate ideals above the threshold of consciousness, and making them definite objects of appreciation and of the practical grasp of will, than can any other form of education."

Concerning the influence of the child's sexual nature and sexual development upon its capacity for religion (a subject treated in THE LITERARY DIGEST for July 23, 1904) Dr. Ladd declines to attach much weight to this factor, feeling rather that it is "the social feelings and social relations out of which the ethical love and pure service of God have come in the past and must always come in the future." In conclusion he says:

"And, finally, the child's capacity for religion is, in general, very largely a social matter. It is as members of the human race and not as solitary reflecting minds that men are religious. It is as members of a social community which has a religious, as well as a purely commercial or political significance, that the child receives and develops its capacity for religion. And here is where the Church or social religious organization has its mission to make a wise and confident appeal to this capacity. The final realization of the development which the capacity implies is the perfected Kingdom of God."

## JOHN HAY AS A MEMBER OF "THE CHURCH WITHOUT THE CHURCH."

JOHN HAY, as a writer in *Harper's Weekly* reminds us, was "a writer of hymns, a donor of chapels and churches, a contributor of communion sets, a steady attendant on worship, and, by the testimony of his pastors in Cleveland and Washington, a model Christian; but he was not a member of *a* Church, and hence not a member of *the* Church." It is generally understood that he held aloof from actual Church-membership because he did not find within the limits of any one creed or ritual the complete expression of his own religious attitude. Nevertheless, says the writer already quoted, since his death he has been "universally eulogized . . . as a great exemplar of Christianity not only in the field of diplomacy, but in his personal life." Mr. Hay's case, says the writer, supplies one of many similar instances which seem to indicate that there is a "Church without the Church," to which some of the choicest spirits of the world belong. We read further:

"There was a time, and that not so far distant either, when men of the priestly caste, who now unreservedly appraise Mr. Hay as a Christian, would have asked first: Did he assent to a creed? Has he conformed to our faith? Does he accept the scheme of salvation as we believe it? It would not have been thought sufficient to have said—as has been said of Mr. Hay—that he was 'a man of deep and wide love'; that he was a lover of justice as between man and man and nation and nation; that he was profoundly reverent, gracious in spirit, modest, humble, a neighbor who ever played the rôle of the Good Samaritan, a friend who was always considerate, incapable of selfishness in thought or conduct, and in speech Scriptural, because a lover of the truth which the Hebrew seers saw and taught. It would have been insisted that ere he could be called Christian such a man should have openly confessed a dogmatic belief, and taken binding vows to institutional religion.

"It is in order, therefore, to ask what has brought about the altered point of view, so that Mr. Hay's case is not exceptional, but only typical of what is seen on every side to-day. There is a 'Church without the Church,' to which some of the choicest spirits of the world belong—a Church that may be defined as 'the association of those who seek to live as the children of God.' It is 'humanity aspiring.' Its members, while they may be related to the conventional Church as Mr. Hay was, namely, as a friend and supporter, but not as a member, or passively enrolled within it, nevertheless hold as their ultimate truth with respect to institutional religion Drummond's striking phrase, 'The great use of the Church is to help men to do without it,' or, as another modern prophet, R. J. Campbell, of London, has put it, 'The success of the Church will mean her extinction as an organization.'

"Now one may believe this or not. He may believe, as did an eminent teacher at Andover of former years, that 'the world sinks or swims with the divinely formed embodiment of holy living,'

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namely, the Church; but it can scarcely be denied that, viewed from the standpoint of discipline, such universal recognition of essential Christian life in one so far from technical identification with the Christian scheme of religion as Mr. Hay was, must have a disturbing and weakening effect on the Church as at present ecclesiastically conceived."

After citing the fact that President Cuthbert Hall, upon his return from a sojourn in Europe and Asia, was impressed by a very marked tendency in America to differentiate between "religion and those ecclesiastical forms with which it has been identified in the popular mind," the writer concludes:

"Obviously, for the great majority of men religion can not now be an absolutely individualistic affair as it was with Emerson. Under some form or other the social aspects of religion must be conserved for the sake both of individuals and society. The duty then devolves upon the Church of carefully studying whether its definitions of its scope, the terms of its membership, the test of its vitality, do not need revision, so that men like Mr. Hay need have no hesitation about formally enlisting in her ranks, for not always will men who are as essentially religious as he was decide to support as generously as he an institution from which they dissent so much."

## CHRISTIANITY THE MOST INCLUSIVE OF ALL RELIGIONS.

THE idea that there exist a thousand or two thousand religions in the world, as the encyclopedias would have us believe, is contradictory to common-sense, argues Leo Count Tolstoy, in an article which, it is said, will form the introduction to his still unwritten book on religion. From this article, printed in *La Revue* (Paris), we learn that he further repudiates such an idea as a reflection upon the character and nature of the Supreme Being. He recognizes only one religion, manifesting itself in many forms, and classifies the religious doctrines of the world in six groups. All religions, so called, are more or less complete phases of the one and only central religion, which teaches man his relation to God and his destiny after death. This thesis he works out at some length, and reaches the conclusion that Christianity is the final and most inclusive development of all systems of supernaturalism or morals. Mohammedanism he rejects as a spurious and hybrid form of other higher beliefs. He points out in the following words the absurdity of their position who try to reconcile the idea of God's goodness with the existence of a plurality of religions:

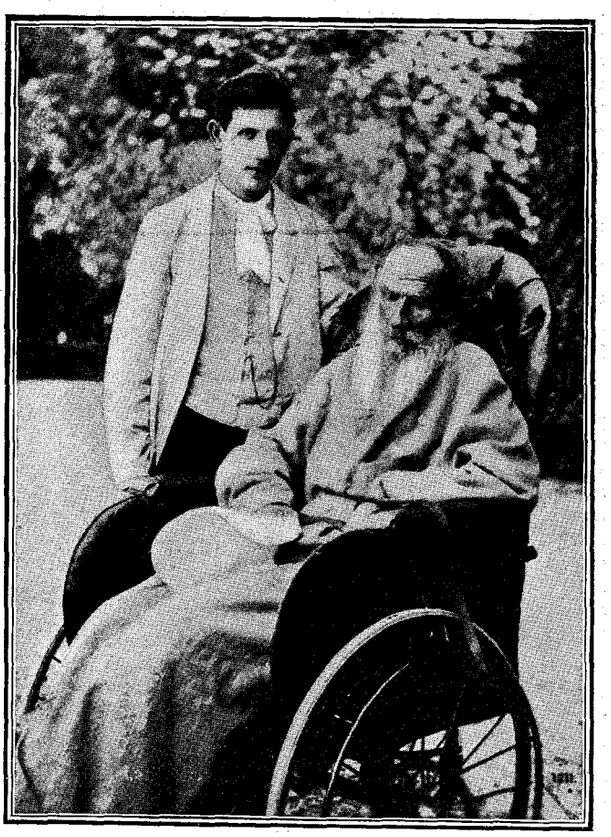
"All religions teach that there is a God who loves and compassionates mankind. How can this be? God loves men and pities them and yet has placed them in a world of such confusion that there are a thousand religions, each of which glorifies itself and tries to destroy all the rest! Man has to work out his salvation, and to reconcile himself with God, and God places him in a labyrinth from which he can not escape! Man is born in the Hindu, Mohammedan, Christian, or Jewish religion; he begins by thinking of his soul and on all sides sees other religions, nine hundred and ninety-nine of them, each of which, like that which he professes, asserts that it alone is true and all the others are false. What is he to do? He can take only one course, and that is to pronounce all religions mere inventions, all equally false, and to make the most of life without them. If God has placed man in such a position, not only is God's love a figment, but so far from being a father to man he is man's chief enemy. Satan could not have invented anything more likely to destroy man."

He continues to argue that while there are different religious doctrines, religion, after all, is one. He declares:

"There are different religious doctrines, but there is only one religion, which tells man what he is, why he is put in this world, how he ought to live, and what he has to expect after death. To say that different religious doctrines are different religions is like saying that a man who speaks a different language from our own does not express the same meaning as we do. To say that religions differ because they are manifested in different forms, is to say that the meaning of words applied to the same thing is different, because they belong to different languages. I could never make such a distinction, for I know that a Hindu, or a Chinese lives in accordance with God's will, in love, simplicity, and humility, following the teaching of his religion, and that a Christian lives also in the same way with regard to his own faith."

He further says that there are thousands of superstitious additions to religion, as well as several doctrinal formulas—these latter he limits to six. In his own words:

"There exist in the world at present but six religions which are professed by the great majority of mankind. These are the



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A RECENT PORTRAIT OF COUNT LEO TOLSTOY.

He asserts that "all doctrines, whether of Buddha, Laotsze, Confucius, the Hebrew prophets, or the teachers of stoicism, in so far as they are true, are comprised in Christianity."

Chinese doctrine of Confucius; the doctrine of Laotsze; the doctrine of the Brahmans; the doctrine of Buddha; the Jewish doctrine, and the Christian doctrine. Mohammedanism can not be looked upon as a distinct religious doctrine, for it is a mixture of Jewish and Christian teaching."

All of these forms of religion will be merged in Christianity, he predicts, in five hundred years. They are all at present but rudimentary parts of the religion of the New Testament. Thus he tells us:

"In the East, Brahmanism, Buddhism, and Laotszism have taken the form of hierarchical fanaticism, and continue to live aloof from Christianity. Confucianism has kept itself pure from sacerdotalism and is a form of undeveloped Christianity. The same condition of things is seen in the West. Judaism tends toward sacerdotal fanaticism, and the stoic philosophers, Zeno, Socrates, Epictetus, and Marcus Aurelius, are untainted by sacerdotalism, and are closely allied to Christianity, forming a rudimentary type of that religion.

"Christianity unites, explains, and defines all the older religions; but after Christianity no religion appears, no prophet explains and defines his doctrine. All that appears in this sense is only the elaboration and application of Christianity, such as the Church, the Holy Spirit, and Mohammedanism. So that all the systems

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of religious teachings that now exist, in so far as they contain any truth, are included in Christianity.

"These systems of teachings are the following: (1) Brahmanism, defined by Buddha and represented by Buddhism; (2) Buddhism that has evolved into Christianity; (3) Taoism, which is also included in Christianity; (4) Confucianism, a near approach to Christianity; (5) Judaism, transformed into Christianity; (6) Church Christianity, which has its root in true Christianity, but is separated from it by a mass of lies; (7) Mohammedanism, which has had the same fate; and (8) stoicism and philosophy, which are only uncompleted forms of Christianity.

"With the exception of less than one per cent. of humanity, who profess religion alien to our own and which we can't understand (that is why we can't speak of them), the entire human race is comprised in these various groups and to-day holds the same truth, that truth which, in its latest form, was enunciated by Christ."

He concludes by stating that Christianity harmonizes, explains, and gives meaning to all the other religions. All doctrines, whether of Buddha, Laotsze, Confucius, the Hebrew prophets, or the teachers of stoicism, in so far as they are true, are comprised in Christianity.—*Translation made for* THE LITERARY DIGEST.

## THE INFLUENCE OF REVIVALS.

"FROM one point of view," asserts the Rev. Thomas M. Lindsay, Principal of the United Free Church College, Glasgow, "the history of the Christian religion is a chronicle of its revivals." These periods of the awakening and requickening of religious life, he states, are not peculiar to any one of the many divisions of the Christian Church; they belong to all—Greek, Roman, and Reformed. He claims, moreover, that these revivals have always, whatever the time or place, exhibited "strongly marked common characteristics which make them akin to each other and different from everything else." They are, he asserts, "the most unchanging embodiment of the religious spirit." What the revival was "in Achaia in the first century, or in Italy in the thirteenth, or in the Rhineland in the fourteenth, or in England in the eighteenth, it is in Wales to-day." The words of St. Paul in his first letter to the Corinthians, the narrative of the Franciscan chronicler, the accounts contained in newspapers describing the Welsh revival of to-day, says Principal Lindsay, might all be used to describe one movement. In every revival two "gifts," the power to "speak the word of God" and the power of "spiritual discernment" on the part of the hearers, "have reappeared with all their essential and accidental accompaniments." Another feature claimed by Principal Lindsay to be common to all revivals is that there "has always been a spontaneous religious exaltation among the people which can not be traced at least in its beginnings to the addresses of the leaders." Revivals, he asserts, have not only influenced profoundly the moral life of the communities in which they occur, but they have had an unobtrusive but remarkable influence on Christian dogma. Further, "they have all, or almost all, given rise to an outburst of Christian song," thus enriching the Christian hymnology. Another "almost universal characteristic of revivals," the writer avers, "is the recognition of the value of women as religious guides and comforters." Writing more in detail of the far-reaching moral influence of the great revivals of history Principal Lindsay says (in *The Contemporary Review*, September):

"If we take the great revival under Francis, we find that it elevated and purified the moral tone of European life for nearly two centuries, so deep and lasting was its influence. It was from the beginning inspired by the thought of Christian love; and the imitation of Christ, which was its watchword, was recognized to consist in a life of active love in obedience to the command, 'Love thy neighbor as thyself.' Men were taught, as they had never been before in the Medieval Church, brotherly love, mercy, gentleness, the spirit that returns good for evil and that spends itself in ministering to the well-being of others, even the most thankless and most degraded; and they learnt and practised the lesson. . . . . .

"The same thing is to be seen when we turn to the great revival in the Rhineland, whether we take its first stage under Eckhart or the second under Tauler. . . . The same visitation of the virulent epidemic called the 'black death,' which drove Boccaccio and his friends to a Florentine villa to banish from their minds the outside horrors by telling each other, as they sat in its rooms or strolled in its garden, a collection of immoral tales, compelled Tauler and his converts to nurse the sick and dying in the sorely smitten city of Strasburg. . . . The Pietist revival under Spener and Francke built orphan-houses and hospitals, reformed education, started home-mission industrial work, founded Bible societies, and sent self-denying men and women to evangelize the heathen. Modern Christian social unions come from it.

"It is almost universally admitted that the Wesleyan revival raised the public morals in all English-speaking lands, and literary critics tell us that the comparative purity of English literature is due to the silent influence of that great movement. Even local revivals, accompanied by eccentricities which can not fail to excite a smile, have proved powerful to raise the moral life of the district over which their influence has spread. In the Jigger revival, which appeared in one of the American States—Ohio, if my memory serves me rightly—every convert seemed compelled to move an arm spasmodically and to make tearing clutches at his clothes. Yet in spite of the absurdity, the whole neighborhood felt the improvement in the moral tone of life. The marvelous effects of the prevent revival in Wales are witnessed to by the press, by the police, by magistrates—by every one whose business it is to mark the life of the people."

Of the influence of revivals upon dogmatic theology we read:

"We may go back beyond Francis to the revival under Pope Gregory VII. to see how the religious movement has almost unconsciously influenced theology. In Gregory's time the practical religious question seemed to be, How can I separate myself from the world? in the time of Francis, How can I be like Christ? with Eckhart and Tauler, How can I have inward fellowship with God? and at the Reformation, How can I experience a sense of pardon for the sin which oppresses me? The practical answers, given without any intention of modifying the current theology of the Church, filled the living experience and produced new trends of thought which molded new theological opinions. Another and a very different illustration is given by the crude revival based on terror which passed over Germany and France in the latter decades of the fifteenth century. Bells tolled in hundreds of German parishes calling the people weekly to prayer to prevent an inroad of the Turks. The plague came again and again, decimating the population. New and mysterious diseases crept among the people. Terror swayed the land. The Savior ceased to be the Intercessor and was looked on as the One who was to come to judge the quick and the dead, and who had to be interceded with. The people turned almost feverishly to Mary, the Virgin Mother, to Anna, the 'Grandmother,' who were asked to be the intercessors. Confraternities of the Blessed Virgin and of St. Anna were formed to besiege the intercessors with the power which numbers gave. It was during the sway of this religious awakening that the largest number of medieval hymns in honor of the Virgin were composed and used, and the feelings of strained reverence passing from the people into the minds and hearts of Franciscan and Augustinian Eremite theologians were worked into a dogma of the Immaculate Conception of the Blessed Virgin. Every doctrine in Christian theology has at one time or other emerged slowly out of the Christian experience—has been formed from the life-blood of the heart as well as of the brain—and hence it is that times of revival, altho to all appearance periods when theology has not been very powerful nor very prominent in sermons and addresses, are nevertheless the seed-beds of the theology of the next generation. The Pietist revival in Germany added the Calvinist doctrine of good works to the Lutheran theology. Wesley gave the death-blow to the hard Reformed Scholastic of the seventeenth century. After the revival movement under Messrs. Moody and Sankey the love of God became the prominent theme, and the wrath of God was less dwelt upon; the abstract question of the guilt of sin, tho never abandoned, was placed behind the more practical question of the power of sin over the heart and life. What may come from this Welsh revival no man can yet tell."

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## FOREIGN COMMENT.

### RUSSIAN PRESS ON THE PEACE.

IT is said that a just decision never once in the world has satisfied either of two litigants. The axiom has at any rate proved to be true in the case of the two nations interested in the Peace Conference at Portsmonth. If the indignant people of Tokyo almost rose in insurrection as a protest against the concessions of the Mikado, a like protest is made for their part by the press of Russia. Several Liberal Democratic organs chimed in with those representing the bureaucratic reactionaries with the same outcry against those who have made what Mr. Suvorin styles "the most disastrous peace which Russia has ever concluded." The *Novoye Vremya* (St. Petersburg), the organ of the bureaucracy, denounces the treaty as a calamity to the country. Four causes are given for Russian defeat—errors in government, disturbance in social conditions, inferiority in diplomacy, and inefficiency in the army and navy. It is somewhat vindictively added that Japan received open or secret aid from certain European Powers. The editorial lamentations of this journal reach their climax in the statement that Russia has yielded just as her army was at its highest pitch of efficiency. The writer here exclaims passionately: "God grant the blow may not turn out to have fallen upon Russia just at the moment when Japan was on the point of yielding everything in order to end a ruinous war."

Mr. Suvorin, the editor of this journal, not content with the usual unsigned comment, comes out with a signed article, in which he declares that peace will be disastrous to Russia. He states that Marshal Oyama had telegraphed to Tokyo his doubts about a coming Japanese victory. He considers that Japan has made no concession of importance and says:

"If the Douma does not succeed better as a regenerator of the country than the army and navy have done as its defenders, Russia will go to destruction. Let the elections then be allowed full liberty and let the press have that freedom which is as necessary to them as the air they breathe."

The *Slovo* (St. Petersburg), the organ of the Liberals, declares that the Japanese threw up their claim to indemnity as soon as they felt their position in regard to England secure, and proceeds:

"Now that Japan and England have made a defensive alliance of mutual help in case either of them is attacked by a third power, Japan feels safe, and the *revanche* idea of the *Novoye Vremya*, *eo ipso*, becomes an impossibility. So England likewise is safe from a Russian invasion of Afghanistan or Tibet."

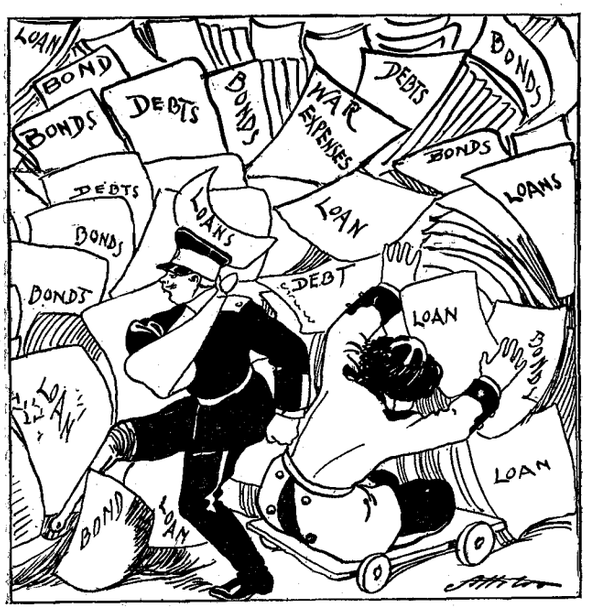
After declaring that Russia must now turn her face toward Europe, the writer adds that "this will not be agreeable news to our good friends in Germany." The conclusion that Russia must now apply herself to the regeneration of the people is reached by the *Russ* (Moscow), which considers that while peace is of the greatest advantage to Japan, it will also benefit an immense number of the Russian people. That good sense at last triumphed at Tokyo is, according to the *Birzheviya Viedomosti*, a ground for rejoicing. This journal gives all the credit of the result to the firmness of Mr. Witte and his colleagues.

"The Japanese have proved themselves to be a race possessing not only military strength, but also all the ideals of an exalted civilization," is the main comment of the *Raszvet*. But the *Sviet* is indignant and asserts that "all the Japanese concessions sink into insignificance when we learn that they are to occupy the most valuable part of Saghalien."—*Translations made for* THE LITERARY DIGEST.

### TREPOFF ON RUSSIA'S DOMESTIC CONDITION.

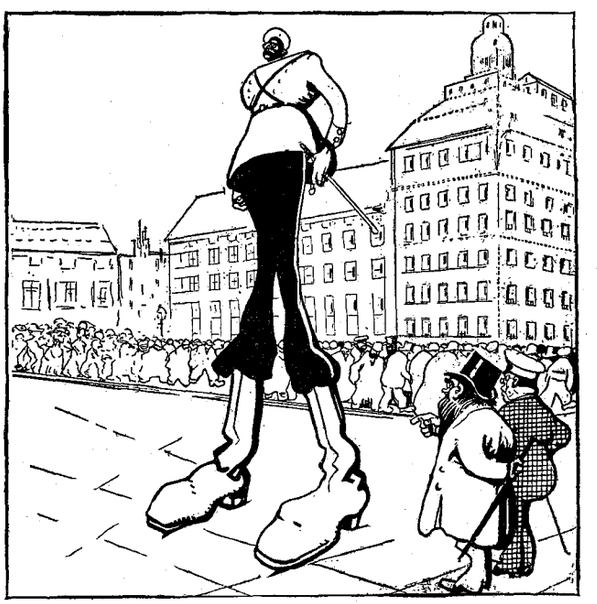
WHILE we have heard so much about Russia's unhappy condition as a country where hopeless tyranny reigns; where government is carried on by exile, the knout, and the fusillade; where famine is rife; where "a weak hussar officer" stands between the bureaucracy and the nobles, unable to control either, and faces howling millions of revolutionists, it is only fair that a hearing should be given to "the other side." And indeed we may well rub our eyes as we read all that General Trepoff, Governor-General of St. Petersburg, communicates to a representative of the *Hamburger Nachrichten* with regard to the present and future of the Russian people.

Like his fellow-countryman, Mr. Witte, General Trepoff




AFTER PEACE.

The two combatants enter upon a harder struggle than ever.
—*Fischietto* (Turin).



APPLIED DARWINISM.

"That must be a General back from Manchuria."
"Why do you say so?
"According to Darwin each organ increases in proportion to its use. That man has run much and thought little." —*Wahre Jacob* (Stuttgart).

## SERIOUS DEVELOPMENTS.

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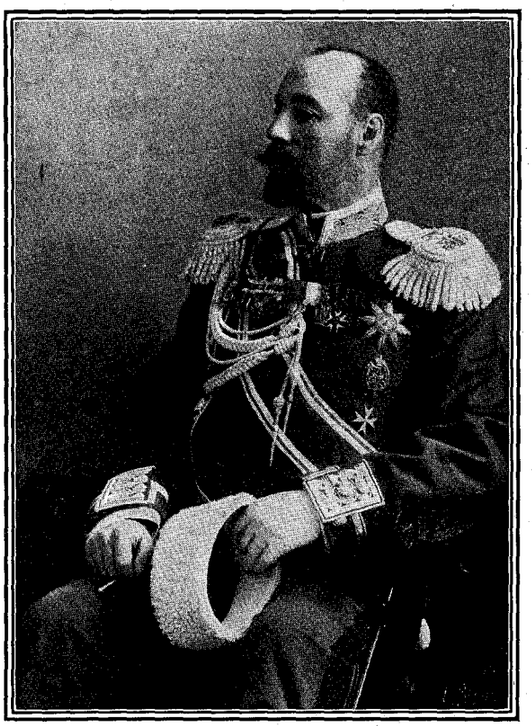
professes to be "the friend of the press and of publicity." To the power of publicity he attributes the proclamation of the Douma, and the recent establishment of peace. Altho a member of the bureaucracy, whose organ, the *Novoye Vremya* (St. Petersburg), describes the peace as "a great national sorrow," he gives it as his opinion that "peace unquestionably promises an advance in every department of public life," and adds that "altho it can not at once satisfy the wishes of all, nor remove every obstacle to progress, it is yet a step forward."

As Mr. Witte is the man of the hour in Russia, General Trepoff looks upon the rumor of his retirement from public life as rubbish. He believes that the establishment of a genuine constitutional cabinet is imminent, but can not say whether Mr. Witte is to be the prime minister at its head. His own office he admits is merely provisional, but he has no intention of resigning it for office in the cabinet.

This candor is exchanged for a most prudent reserve when he is asked what he thinks of the Czar's proposed National Assembly. To quote his answer:

"It would ill become me to criticize the scheme which I had a hand in formulating, but I predict a very great success for it."

When he is pressed still closer as to the satisfaction with which the lower peasantry will hail the manner in which the franchise has been distributed, he answers at length:



GENERAL TREPOFF,

Governor-General of St. Petersburg, who declares that the political attitude of the Russian peasantry is distinctly loyal in spite of the efforts of the revolutionary party to incite agitation and revolt.

"The political attitude of the great body of the peasantry is distinctly loyal. The agrarian movements which have arisen in several governments have been exclusively of an earnest economic character. It is true that the revolutionary party have urged on the peasants to agitation and revolt. Still the peasants are intelligent and astute enough to see through these economic agitators, and shun irrelevant popular questions; insurrectionary leaders have never succeeded in obtaining any hold on the peasants. The question of the franchise will be the first subject discussed in the Douma.

"The government is inclined to facilitate as much as possible the peasants' acquisition of land, for which legislation is now on foot. But legislation on such a subject must be slow and circumspect."

He speaks with an equally serene optimism on the great labor question of Russia, and in the genuine spirit of Mr. Witte concludes by remarking, "It would give me immense gratification if you would take pains to give these remarks of mine as wide publicity as possible." His remarks in answer to an inquiry whether it is possible to stop the labor riots in political and industrial centers are as follows:

"You propose a hard and thorny question. There is no means of quieting between this moment and to-morrow morning a hungry working class, and of solving all social problems. But the mass of the laboring men have grown tired of and disgusted with the brutal strain of terroristic agitation, and have come to the conclusion that from such a course no good is to be expected. The laboring class wish for nothing so earnestly as a return to quiet and assured employment. It is our earnest desire by every conceivable means and with the most ample consideration to make the fulfilment of this wish possible."—*Translations made for* THE LITERARY DIGEST.

## MR. COMBES IN DEFENSE OF DISESTABLISHMENT.

THE Church and its supreme Pontiff are blamed by Émile Combes, ex-Premier of France, for the disruption of the Concordat. As Mr. Combes was the leading spirit in the severance of this bond between Church and State, his utterance, which appears in the *Deutsche Revue* (Stuttgart), is probably the most authoritative that has been given out on the Government's side of the dispute. In THE LITERARY DIGEST for July 15, 1905, page 89, a summary of press opinion was given on the disestablishment, and it appeared that scarcely a French newspaper of prominence hazarded a vindication of this measure originated by Mr. Combes, while it called forth protests from the whole Gallican episcopate. Mr. Combes has indeed brought down upon his head much more than clerical condemnation. It was with this act of "spoliation" in his mind that Mr. Charles Benoist, Deputy of the Seine, addressed Mr. Combes in the columns of the *Intransigeant* in the following terms:

"You boast of your 'work'! What has been the result of it? The nation cut in two, a prey to dissension and laceration, lost in reckless experiments, the citizens facing each other with threats, without power or security abroad; the army disorganized, the navy ruined; the Republic weakened and the domination of law suppressed; all the fortresses of liberty demolished, even to the last—that of the conscience."

It was time for Mr. Combes to make his defense for invading "the fortress of the conscience." He proceeds to do so by laying down two propositions on the subject of Church and State. Practically, he says, the Concordat has failed to fulfil its purpose. Theoretically, a republic should never permit the existence side by side with it of another Power not subject to its control. He cites the example of the United States, which has never entered into a treaty with the Pope in regard to the Catholic Church and its rights.

He then proceeds to carry the war into the enemy's country. The Government is accused, he says, of violating the Concordat. But, he replies, the Church itself has never observed the provisions of the Concordat. In contravention to them the papal nuncio has meddled in French politics; the Church has surreptitiously usurped, time and again, the right of nominating bishops; bishops have left their sees, and gone to Rome without Government leave; bishops have held synods unauthorized by the Government. He brings his argument to a climax by charging the clergy with opposing the Government. To quote:

"It is time that in France an administrative organization of clergy be suppressed, which transforms the pulpit into a political tribune, where with unrestrained liberty all the political and social reforms, all the measures taken in the interests of liberty and progress, are controverted and pointed out to the faithful as so many crimes against religion. Separated from the State the Church can utter what opinions it likes about statesmen and their acts, but this can not be permitted in a Church allied to the State by a treaty which accords to ecclesiastics a legally recognized authority and all the privileges of State functionaries."

But he has a still greater crime to charge the Church with, and

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that is the manner in which the head of the State was once treated by the head of the Church. This treatment of President Loubet by a non-French bishop is, in his opinion, quite sufficient reason for violating the letter and spirit of the Concordat. Mr. Combes writes:

"From opposition to the Republic in matters of domestic administration the Church has proceeded to manifest an opposition not less rabid and violent to its foreign policy. When the President of the Republic visited the King of Italy at Rome, fulfilling the requirements of mere courtesy in the reciprocal interests of the two nations, the Pope took this visit as an insult, and denounced Mr. Loubet to the Catholic Powers of Europe as guilty of lese-majesty."

In all of his defense the ex-President of the Ministerial Council makes no mention of the financial result of this "Combistic measure," as it is styled in some French journals, by which French religious bodies were deprived of an income of $10,000,000.—*Translation made for* THE LITERARY DIGEST.

## CANADA'S GROWTH AND AMERICAN IMMIGRATION.

ACCORDING to the commercial papers of Canada, the future prosperity of the Dominion is likely to be immensely increased by the organization of its two new provinces, Saskatchewan and Alberta, especially as there has already begun an influx of American farmers who form, so the leading financial journal of the Dominion declares, "without doubt the pick of the incoming settlers." These two provinces have about 170,000,000 acres each, of "such land," says *The Monetary Times* (Toronto), "that practically any imaginable development can take place." It used to be looked upon "as a great ranching territory, good for ranching and nothing else," but to-day "there is a different story told," and the triumph of the farmer in that supposedly arid region "reads like a fairy tale." The attention of the British papers has also been attracted by the opening up of these vast and rich regions. "There is little valueless land unavailable for close settlement in them," says the London *Daily News*, and it reckons, somewhat in the manner of Josiah Strong's rosy predictions, that "there is room in each province for a population of ten million people, who can produce in great superabundance the staple foodstuffs of civilized nations." The same paper adds:

"Saskatchewan will become the great wheat-producing province of the Dominion from its enormous acreage of wheat-growing land, equal to the pick of Manitoba. Assuming that 50,000,000 acres, or less than one-third of Saskatchewan, is first-class wheat land (official reports give a much larger area), a low average yield of wheat when the land is under crop would be twenty bushels to the acre."

The Canadian Government is projecting an extension of its railroad system in order to bring the farmer as close as possible to his market. *The Daily News* says of the effect of this improvement:

"Next year the area under cultivation will be very largely increased, as all the new settlers who have settled in the Saskatchewan Valley along the Canadian Northern Railway line will be producers. The main direct line of the Canadian Northern from Port Arthur on Lake Superior, via Winnipeg, to Edmonton is the great wheat railway of the Canadian Northwest. From the time it enters the prairies some distance east of Winnipeg it traverses the best description of agricultural land, suitable for wheat-growing, all the way to Edmonton, a distance of about nine hundred miles.

"Of course, the best of soils and climatic conditions are of little avail to farmers unless cheap and efficient transportation for their produce to market is provided. This the Dominion Government has determined to provide for the new provinces of Saskatchewan and Alberta, so that the farmers there shall have the same advantages as are enjoyed by Southern Manitoba, where no farmer is distant more than ten miles from railway communication."

The London *Times*, speaking of the two new Canadian provinces, predicts a mighty future for them, in the following language:

"Their creation is a measure of the progress of Canada, and more particularly of the progress of the great Northwest. Ten years ago it was still crying for settlers. Its enormous wheat-fields, which are destined to exert such a powerful influence on the development of the Empire and the trade of the world, remained as yet practically unexploited. A great future obviously lay before them, but it seemed to be indefinitely postponed. Now, thanks in no small degree to the vigorous immigration policy adopted by Sir W. Laurier's Government, the aspect of the Northwest has undergone a great change. Settlers have been entering the unoccupied lands at the rate of 100,000 a year. A large fraction of them have been Americans from over the border—not ne'er-do-weels with empty pockets, but typical farmers of the Northwestern States, who had already done well in the Union and were attracted by the prospect of still better land across the frontier. Even those who are most jealous for the peopling of British territory by British settlers can not refuse to see in this American invasion a sincere compliment to the richness of Canadian soil. It has now begun to give us some foretaste of its abundance. Last year it produced 120,000,000 bushels of cereals of all kinds; and this year, when the harvest prospects are excellent, the wheat crop alone is expected to reach close on 100,000,000 bushels."

## POINTS OF VIEW.

"IF Russia penetrates through Norwegian Finland to the Atlantic, this would provide Sweden with a safety valve against Russian aggression," observes Dr. Sven Hedin, in *Svenska Dagbladet* (Stockholm). "Norway can not rely on England for the defense of its territories, but will have to shift for itself."

"LET us not forget," says the *Aurore* (Paris), "that this Moroccan crisis was aroused by the exclusive will of William II., who, while he could from the very first have obtained satisfaction for the recognition of his rights in Morocco by diplomatic channels, preferred to brandish theoretically his long sword when the collapse of Russian military power gave, or seemed to give, his gesture a particularly formidable significance."

"THE superstitious," says the *Revue de Paris*, "noticed ill-omens attending the German mission to Fez. One of its members entering the Sultan's palace with a jeweled watch from William II. fell from his horse and was killed. The next day another member of the mission was also killed by the bursting of an ice-making machine, which he had brought as a present from the court of Berlin, and from which he had just offered his Shereefian majesty an ice."

"IN all details—and especially in the *matériel* of the artillery—it is notorious that the German Army is inferior to the French," says *The Speaker* (London). "Its officers are less well trained; there is little or no promotion from the ranks; the marching power and general mobility are less, and the energy wasted on parade is enormous; but there are factors which make it probable that Germany might fight. One is the strong legend of invincibility in which even the least instructed German officers are trained, one example of which will suffice. The Germans refused to use the Du Bange breech-block for half a generation. The old system that won 1870 was good enough for them."

NICHOLAS AS A BEAST TAMER.

THE CZAR (to his council)—"Don't be afraid, he can not get through so narrow an opening." —*Kladderadatsch* (Berlin).

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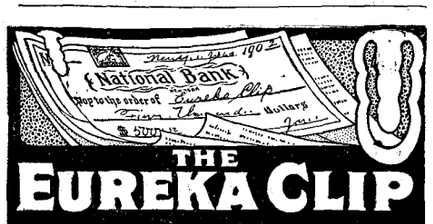


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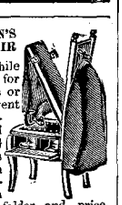

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## BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"The Boy Craftsman."—A. Neely Hall. (Lee & Shepard, $2.)

"The Study of the History of Music."—Edward Dickinson. (Charles Scribner's Sons, $2.50.)

"Le Roman d'un Jeune Homme Pauvre."—Octave Feuillet. (G. P. Putnam's Sons, $1 net.)

"Adolphe."—Paul Bourget. (G. P. Putnam's Sons, $1 net.)

"Religion and Politics."—Algernon Sidney Crapsey. (Thomas Whittaker.)

"Whitman the Poet Liberator of Women."—Mabel McCoy Irwin. (Published by the author, 14 West 104th Street, New York.)

"When Grandmamma was Fourteen."—Marion Harland. (Lothrop Publishing Company, Boston.)

"Ben Pepper."—Margaret Sidney. (Lothrop Publishing Company, $1.50.)

"The Making of a Man."—Orison Swett Marden. (Lothrop Publishing Company, $1.25.)

"At the Gate of Dreams."—H. E. Harman. (Authors Publishing Company, Atlanta.)

"Collected Sonnets."—Lloyd Mifflin. (Oxford University Press, $2.60 net.)

"Reminiscences of the Civil War."—General John B. Gordon. (Charles Scribner's Sons, $1.50 net.)

"Dan Monroe."—W. O. Stoddard. (Lothrop Publishing Company.)

"American Book Plates."—Charles Dexter Allen. (Macmillan Company, $2.50.)

"Lamb's Essays of Elia."—Introduction and notes by Helen J. Robins. (Macmillan Company, $0.25.)

"Pope's The Rape of the Lock."—Edited by Elizabeth M. King. (Macmillan Company, $0.25.)

"The Mediæval Town Series: Edinburgh."—Oliphant Smeaton. (Macmillan Company, $2.)

"Goldsmith's The Deserted Village, and Other Poems." Edited by Robert N. Whiteford. (Macmillan Company, $0.25.)

"The Cities of Umbria."—Edward Hutton. (E. P. Dutton & Co., $2 net.)

"Modern English."—Emerson & Bender. (Macmillan Company, $0.60.)

"Chemical Society." (D. Van Nostrand Company, $2 net.)

"The Tragedy of Eden."—Campbell Carnes. (F. L. Rowe, Cincinnati.)

"Political Theories from Luther to Montesquieu."—W. A. Dunning. (Macmillan Company, $2.50.)

"Comprehensive Book-keeping."—Artemas M. Bogle. (Macmillan Company, $0.90.)

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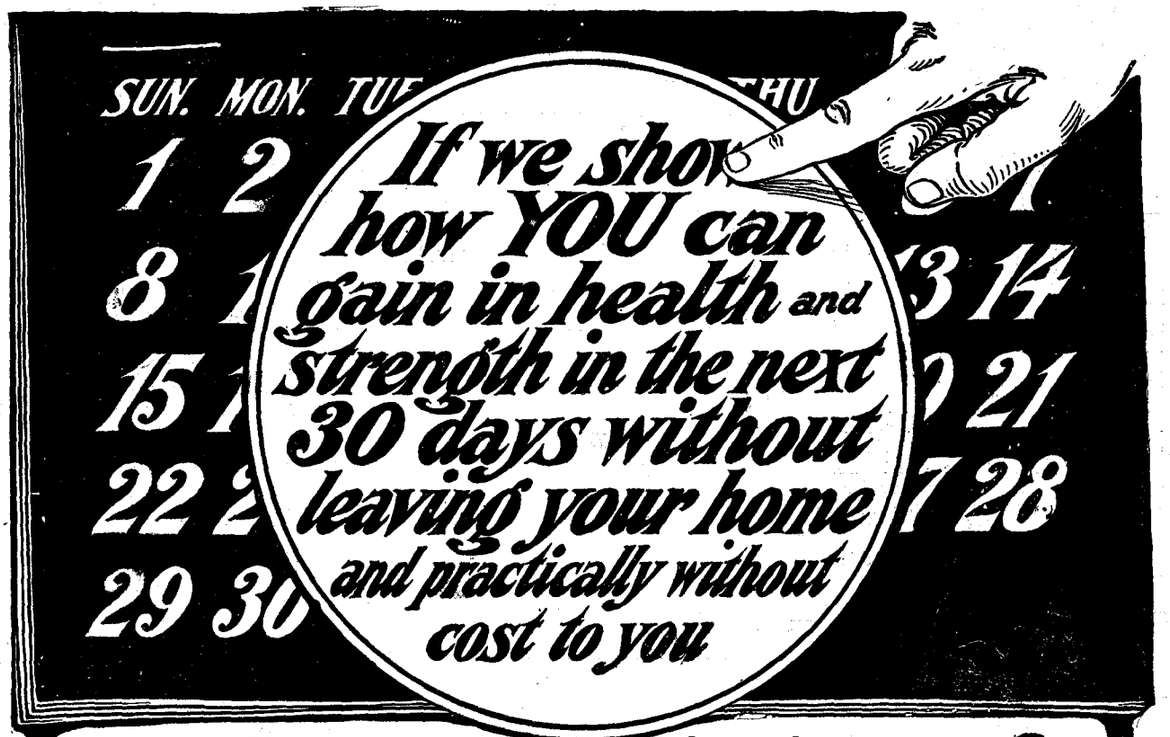
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## CURRENT POETRY.

### Laus Mortis.

BY FREDERIC LAWRENCE KNOWLES

Who died in Roxbury, Mass., September 19, at the age of 36.

Nay, why should I fear Death,
Who gives us life, and in exchange takes breath?

He is like cordial Spring
That lifts above the soil each buried thing;—

Like Autumn, kind and brief—
The frost that chills the branches, frees the leaf;—

Like Winter's stormy hours
That spread their fleece of snow to save the flowers;—

The lordliest of all things—
Life lends us only feet, Death gives us wings!

Fearing no covert thrust,
Let me walk onward, armed with valiant trust,

Dreading no unseen knife,
Across Death's threshold step from life to life!

O all ye frightened folk,
Whether ye wear a crown or bear a yoke,

Laid in one equal bed,
When once your coverlet of grass is spread

What daybreak need you fear?
The love will rule you there which guides you here!

Where Life, the Sower, stands,
Scattering the ages from his swinging hands,

Thou waitest, Reaper lone,
Until the multitudinous grain hath grown.

Scythe-bearer, when thy blade
Harvests my flesh, let me be unafraid!

God's husbandman thou art!—
In His unwithering sheaves, oh, bind my heart!

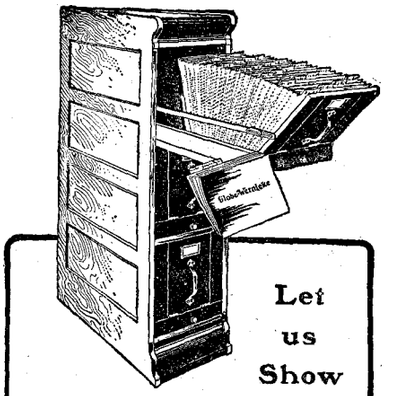
—*From "Love Triumphant."*

## PERSONAL.

**Traits of Mayor Collins.**—By the death of Mayor Patrick A. Collins Boston loses an official of high standards. Mr. Collins was well known throughout the nation, having been a Congressman from Massachusetts for six years and Consul-General at London for four years, and an active worker in the ranks of the Democratic party. He was a "politician who had the almost invaluable habit of winning his fights," says the Boston *Transcript*, and "not one who went after personal awards." The *Transcript* says further in sketching his career:

"Mr. Collins was a good type of the assimilated citizen. Of Irish birth—he was born at Fermoy, Cork county, Ireland, March 12, 1844—he was to all intents and purposes a thorough American. His family was of humble tho honorable station in their native land. It came to this country poor in material things, but rich in determination to succeed in new surroundings. How that ambition was realized was best seen in the career of its youngest member, the late Mayor, who was four years old when he first stepped upon the East Boston dock, and who was destined to become one of the best illustrations in his generation of the possibilities of American citizenship through hard work and sheer grit.

"As an orator Patrick A. Collins had a silver tongue that could become a whip-lash when occasion arose. His speech at Albany on July 29, 1884, did much to hold the Irish vote for Cleveland against Blaine, and thousands of copies were circulated as campaign documents. His speech on taking the gavel as permanent chairman of the National Convention of 1884 has been alluded to. It was notable for the admirable condensed statement of Democratic principles which Mr. Collins introduced into it; and if he had made no other public deliverance, his St. Louis

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speech would entitle him to rank as one of the greatest Democratic leaders and teachers of the period.

"But his greatest national effort was probably his speech seconding the nomination of Grover Cleveland at Chicago in 1892, when a strong Hill movement was on foot. Collins only consented to become a delegate to that convention on condition that he could go as a free and unpledged representative of the Massachusetts Democracy, and act in that convention as should seem to him best when the time came for action.

"Patrick Collins never forgot that he was born on Irish soil. His association with the agitation of Irish questions on this side of the water began before he was twenty-one, with a speech at a Fenian meeting in Williamsburg, N. Y. In the Fenian movement he allied himself with the conservative men who led at its inception, with the object of compelling England by a demonstration of force to take up and act upon the reforms demanded; and he worked zealously for some time as a lecturer and an 'organizer.' But when, about 1866, peaceful counsels were overridden by the violent faction, and the ridiculous raid on Canada was planned, he withdrew from the organization with whose methods he was no longer in sympathy, and had no further connection with it.

"In subsequent years he was an active and influential member of the Land and National leagues from their establishment, advocating always peaceful measures and resisting the 'physical-force men.'"

**A Timely Laugh.**—Albert J. Beveridge, United States Senator from Indiana, believes that the direction of his career was completely changed by a careless laugh. A writer in *Success* quotes him as saying:

"When I was a youth in Illinois I heard that the Congressman from our district intended to hold an examination to determine what young man he should appoint to West Point. I pitched in and studied hard for that examination, and found it easy when I came to take it. Most of the other fellows seemed to be still struggling with it when I had finished, and I was so confident that I had made few mistakes that I was in a pretty cheerful frame of mind. This is why I laughed when one of the strugglers asked a rather foolish question of the professor in charge. The latter evidently felt that the dignity of the occasion had been trifled with, for he scored one per cent. against me. When the papers came to be corrected this loss caused me to fall one-fifth of one per cent. below the boy who stood highest on the list. He is a captain in the army now, where I suppose I should be had it not been for that laugh. I believe in the power of cheerfulness. Looking back, I am rather glad that I laughed."

## CURRENT EVENTS.

### Foreign.

RUSSIA.

September 16.—Batoum fears massacres similar to those at Baku. The situation in the latter city is reported improved; more troops are sent to the Caucasus.

The Russian Emperor and Empress and their children start on a cruise in Finnish waters.

September 18.—The situation in the Caucasus is still serious. Tatars continue savage attacks on Armenians wherever possible.

September 20.—The jail at Riga is attacked by a mob, and two political leaders are released.

September 22.—In Warsaw an attempt is made to blow up a bank, and in Lodz twenty thousand men go on strike.

OTHER FOREIGN NEWS.

September 17.—Secretary Taft sails from Yokohama for San Francisco; the Secretary says that he found no anti-foreign feeling in Japan. A despatch from Tokyo says that the city is still under martial law, tho there is no sign of disorder.

September 18.—The Czar decides to call a second peace conference at The Hague.

Russia protests to the Sultan regarding the fortifications which Turkey is building on the Bosporus.

M. Witte reaches Plymouth; he declares that Japanese discontent will not delay the ratification of the peace treaty.

September 19.—A report from Panama says that General Reyes, President of Colombia, declared himself dictator on September 8, after imprisoning the members of the Supreme Court.

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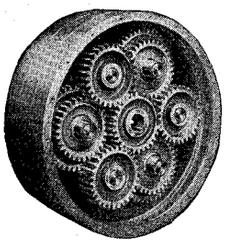

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Turkey is reported to have yielded somewhat in regard to rights of American citizens in that country.

The French Minister at Caracas protests against the Government's action in closing the French cable land stations.

September 20.—President Castro replies to the French protest, declining to treat with France through the latter's minister at Caracas.

Dr. Thomas John Barnardo, founder and director of philanthropic institutions, dies in London.

Adolf Hedin, known as the father of the Riksdag, dies at Stockholm.

September 21.—The commissioners of Norway and Sweden continue their deliberations at Kalstadt.

Cuba apologizes for the defilement of the shield of the American Consulate at Cienfuegos.

September 22.—Paris reports that complete accord on the Moroccan conference has been reached between France and Germany.

In a fight between Liberals, Moderates, and policemen at Cienfuegos, Cuba, Congressman Villuendas, Liberal leader, and the Chief of Police of the city are killed. Troops are sent from Havana to the scene of the disorders.

Venezuela's action toward Mr. Taigny, French Minister at Caracas, is considered offensive by France, and it is believed that the latter will demand a disavowal.

Panama, it is said, is negotiating for the annexation of Costa Rica.

### Domestic.

September 16.—The President's suggestions to the canal engineers calling for speed in construction are made public.

A move is under way in Chicago toward wholesale disfranchisement because of the failure of the authorities to question applicants for citizenship papers on their views of anarchy, as required by the law passed after the assassination of McKinley.

September 17.—Brig.-Gen. Daniel W. Benham, retired, dies at Tiffin, Ohio.

Ex-Judge Parker issues a statement in which he attacks the principle of raids on trust funds for the corruption of the electorate.

New York immigration officials order the deportation of Roumaine Daurignac, brother of Mme. Humbert, on the ground that he is an ex-convict of France.

September 18.—President Morton, of the Equitable, announces that the Equitable will make no more campaign contributions. Senator Depew says that the English custom as to publicity in campaign expenditures should obtain in this country.

September 19.—The United States Attorney-General's office refuses the offer of G. W. Beavers, charged with complicity in the postal frauds, to confess and then obtain a light sentence.

September 20.—John A. McCall, President of the New York Life Insurance Company, testifies before the Insurance Investigating Committee in defense of the contributions to the Republican campaign fund, and charges that the Democrats also "chased him for money." Judge Parker and W. F. Sheehan, chairman of the Democratic National Committee, deny that they solicited funds from the New York Life.

The New England Cotton Manufacturers' Association meet in Atlantic City, and starts a movement to make the organization national.

John Mitchell, president of the Mine Workers, reiterates his demand for an eight-hour day in a speech at Lykens, Pa.

September 21.—Mr. Perkins, in the insurance investigation, gives details of many joint deals and of transactions besween the New York Life and J. P. Morgan & Co.

Four officials of the Schwarzschild & Sulzberger Co., packers, are fined $25,000 in Chicago, after pleading guilty of conspiring to accept railroad rebates.

September 22.—The Insurance Investigating Committee begins work on the Equitable Life Assurance Society.

---

**The Main Point.**—"Now, Bobbie, I hope you haven't been naughty and peeked into the parlor at the young man who is visiting your sister. Come, now, confess."

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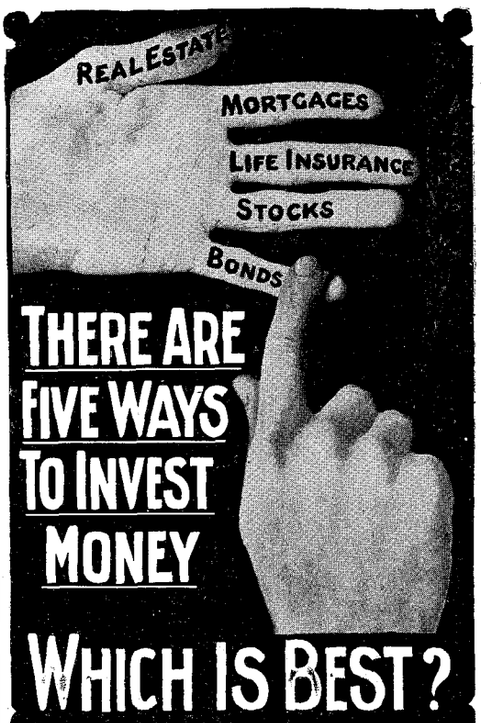


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## THE LEXICOGRAPHER'S EASY CHAIR

In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"C. J. W.," Washington, D. C.—"Which is the correct usage in these two sentences (the meaning is that the person is not well)? 'I feel *bad*'; 'I feel *badly*.'"

"I feel bad" is correct in the sense cited. An article was printed in the "Lexicographer's Easy Chair" for April 15, 1905, on this knotty point, giving illustrations of the proper use of the adverb and of the adjective.

"L. E. B.," Mobile, Ala.—"Do you suppose the writer intended by the use of the word 'lashions' to convey the idea of 'lashings' in the following sentence, 'Colonel Watterson and the President furnished lashions of copy to the daily papers in the first week of August,' or is it a new word?"

We believe the writer meant "lashings." The word is sometimes spelled "lashins," but we are unable to find any authority for spelling "lashions" in our books of reference.

"C. W. S.," Chicago, Ill.—"Will you please state whether the sentences 'Every price is reduced to but a very small part of the regular value' and 'The prices are decidedly below regular values' are grammatically correct?"

Both sentences are grammatically correct, although the first could have been more simply expressed. "But" in that sentence is used as an adverb with the sense of "only."

"A. V. M.," Baltimore, Md.—"I do not find the word 'intransigent' in Webster's Unabridged. Please inform me if you know of such a word."

The word "intransigent" is defined on page 944, column 3, of the Standard Dictionary as "Refusing to agree or compromise; irreconcilable: said especially of a political faction."

"R. A. C.," Boston, Mass.—"Please let me know whether, in speaking of three old ladies, the sentence 'Two of them have each a daughter who lives with them and takes care of them' is grammatically wrong as it stands or not."

The sentence is ambiguous. If we understand its meaning it should be reconstructed to read as follows: "Each of two of the three ladies has a daughter who lives with her and takes care of her."

"C. M. H.," Buffalo, N. Y.—"Will you kindly explain the propriety of the use of the phrase 'to it' in the sentence 'See *to it* that you are here'?"

The phrase "to it" in the sense used is good idiomatic English. Compare phrase "to see to" under the verb "see" in the Standard Dictionary, page 1618, column 3.

"J. A. H.," Washington, D. C.—"On page 1253 of the Standard the word 'over,' in the sense of 'more than,' is classed as a preposition. An example is given: '*Over* five hundred pounds.' If another word of similar grammatical worth be substituted, it is invariably an adverb; as, '*nearly* five hundred pounds'; '*exactly* five hundred pounds,' etc., while there is no unaided preposition that will perform this office."

The Standard is correct in characterizing "over" as a preposition in the sense "in excess of." As examples of unaided prepositions which may be similarly applied, compare the Standard's definitions of the prepositions "beyond" and "under."

"T. S.," New York.—"Is 'likely' in the following sentence correct? 'If this plan is carried out the gunboat Princeton will *likely* be selected for the mission.'"

The Standard Dictionary (p. 1031, col. 1) sanctions the use of "likely" as an adverb, defining it as follows: "In all probability; probably; as, very *likely* I shall visit Europe next summer."


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**The Effect of Japan's Success on Missions in Asia** This very important subject is sanely and sagaciously treated by DR. WILLIAM ASHMORE, for more than fifty years a resident of China and a close student of Oriental history. It is a timely discussion and throws much light on the probable outcome of the war from a missionary standpoint.

**The Voice of the Holy Spirit to the Churches** DR. ARTHUR T. PIERSON, who has recently returned from the scenes of the revival of Wales, draws what have been to him the great lessons which God would teach the American churches through this famous movement. It is a message of deep significance.

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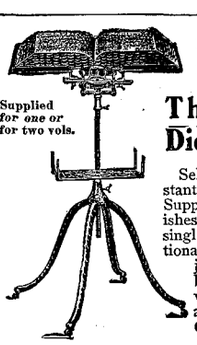

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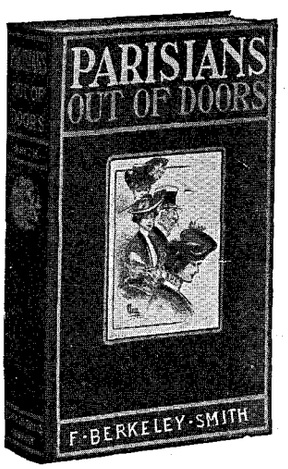
## PARISIANS OUT OF DOORS

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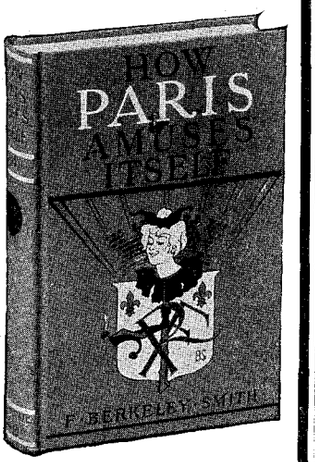


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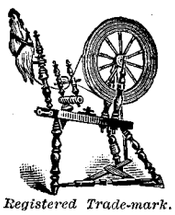

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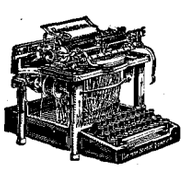

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